

THE
PRACTICAL CHRISTIAN.

A Summary View of the Chief Heads
OF
PRACTICAL DIVINITY;

In order to
The Begetting, Preserving, and In-
creasing the Life and Power of Godliness in
the Hearts and Lives of Professors; Laid
down in a Plain and Succinct manner, by
way of Meditation.

Drawn up, and principally intended for the
Use and Benefit of the Citizens of *Exeter*; and
especially those that were his peculiar Flock,

By *J. B.* once their Pastor.

*I have more Understanding than all my Fathers, for
thy Testimonies are my Meditation, Psal. 119. 99.*

Meditatio, Mentis Ditatio.

A Mind well Employed, is Grace well Improved.

London,

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be Sold at his Shop at the Golden Bible on Lon-
don-Bridge, and at the Three Crowns in Cheap-side,
near Mercers-Chappel, 1670.

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To the Candid Readers; especially
those that were his Usual Hear-
ers in the City of Exeter.

*Grace, Mercy, and Peace be multiplyed from
God the Father, through our Lord Jesus
Christ, 2 Timothy. 1. 2.*

Dearly Beloved in our best Beloved, and Dear-
est Lord and Saviour.

KNowing, that shortly I must put off
this my Tabernacle, even as my
Lord Jesus Christ hath shewed me,
2 Pet. 1. 14; I have endeavoured that
you may be able after my Decease, to have
those things always in Remembrance,
which I have Taught unto you: In order
to it, I have Selected and Contracted the
choisest, and most necessary Truths to be
Known, Believed, and Practised by you,
for the furthering of the Edification, Con-
solation, and Salvation of your Souls. I
have done all very briefly, plainly, and by
way of Meditation. If you desire to know

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the Reasons of my so doing, and committing all to Writing; you may be pleased to take this short Account.

First, I have done it so briefly, that I might not burden your Memories, and that your Heads and Hearts might be the more intent on the most special things; such as are of nearest, and greatest Concernment to your Souls; and I hope that I may say without Boasting, that I have written Much in a Little; and if you will but weigh well what I have Written, you may find a great deal more Matter than Words. I have backed all with Scripture-Proofs, (some with more, some with less) that so you might the more clearly see the Truth of all; only citing the Text, not the Words (but only to some places) that so the Book may not swell too big.

Secondly, I have done it in so plain, and familiar a Style, that I might condescend to the Capacity of the meanest Schollar in Christ's School; and because Truth, when it is in the plainest Dress, is most Comely. It's a signe of a Weak Stomack, to mind more the Garnishing of the Dish, than the Meat in it; the sin of too many here, and every where, to Like the Dressing more than the Food; and to look more to the Words than

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than to the Matter ; and therefore my Endeavour hath been to do what the Wise Preacher did before me, *Eccles. 12. 10. The Preacher sought out Acceptable Words, even Upright Words of Truth ;* that is, profitable and Comfortable Words, True and Faithful Words, that so I might, *Prodesse magis quam placere ; non alta, sed apta proferre ;* not High words, but Fit words, because, as Good Matter without Fit Words, is but as Good Meat in a Sluttish Dish ; so Neat words without Solid Matter, is but *Copiosa egestas*, a Gaudy Poverty ; both together are most acceptable.

Thirdly, I have done it by way of Meditation, because it is only Meditation that brings home any Truth to the Heart, and makes it useful, and profitable ; the Bee which only lights on the Flower, and doth not stay on it, gathers no Honey ; it is her abiding a while on it, that sucks out the Sweet of it : That Person that takes a Cordial, and holds it only a little while in his Mouth, and then puts it out, will find little benefit by it ; so will He that Hears and Reads the Word and never Meditates on it : it's only Meditation, that makes every Truth sweet and profitable ; and because (what *Chrysostome* sayes of Faith, is true

of Meditation, *Id est* it doth make God, and Christ, his Precepts and Promises, and all we See, and Hear, and Read, to be ours; it applies, and digests, and assimilates us into the Nature of those Spiritual, and Heavenly things we meditate on, 2 Cor. 3. ult.

Fourthly, I have put all in Writing.

1. Because as *Abel by his Faith being dead, yet speaketh*, Heb. 11.4. So, this Treatise may speak, and live, when I am dead; as Christ and his Apostles, now in Heaven, yet by their Doctrine, Examples, and Writings they preach unto the Saints on Earth.
2. That so what hath slipped out of your ear, might be recalled by the eye *Lam. 3. 51. and the Eye might affect the Heart*, with what you have formerly heard. A good mans Words may pass as Wind in the Aire, when what he Writes, may prove of weight on the Heart, as the Apostle's words did, 2 Cor. 10. 10. Whence it is that Sacraments (say some) excel Sermons, because in Sermons Truths are only Audible to the Eare; but in Sacraments, things are Visible to the Eye.
3. Because by Writing, Ministers they communicate their Labours not only to those at home, but abroad; and so profit more by their Writing, than they do

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do sometimes by their Preaching. 4. Because by Writing, a Ministers Labours are more permanent, and abiding upon the Heads, and Hearts of those that make use of them: Sermons (as one, Well) are as Showrs of Rain, that Water for the present, when-as Books are as Banks, and Heaps of Snow, that lye long on the Earth, and keeps the Corn more warm in the Winter. In all these respects, I have put Pen to Paper, and communicated these Meditations to your Eye, as well as your Ear.

If any object, There are Books enough Printed; and of this Subject also of Meditation. I grant it; I am of his Judgment who said, For *Polemical Treatates* (which hold up different Opinions) *A few are too many*, but for *Practical Treatises* (which press to the Duties of Holiness) *Many are too few*, which made *Austin* to say, *Utile est plures libros, à pluribus fieri*, the more, the better, so long as they are helps to the promoting of Godliness. The Reason is obvious, because we find by sad, and general Experience, though most are willing to know, yet very few are forward to practise what they know, and therefore all helps little enough to quicken them to Duty; And the rather, because what *Aristotle* said

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said of *his Ethicks*, is much more true of Gods, *ἡ γνῶσις, ἀλλὰ πρᾶξις*, it's not Knowledge, but practise that denominates, and evidences any to be a truly knowing Christian, and Religious Man. *He that knows Gods will, and doth it not, is a Liar*, 1 Epistle, *John* 2.4. *A Fool*, *Math.* 7.27. and worse than so: the more any knows without Practise, the more like he is to the Devil, who knows more than any, but practiseth nothing; besides, there's nothing will more aggravate the sin, and Condemnation of Men at the last, than this, *That they have known so much, and practised so little*, *Luke* 12.48. *Math.* 10. 14, 15. Heathens at the last day, will wring their Hands, that they have known no more of God, by the means vouchsafed them; but Christians will rend their Hearts, that they have known so much of God to no better purpose: So as all Practical Treatises, or Treatises quickening unto Practise, are few enough to awaken men to their Duties. And as for those that treat of Meditation (as many Worthies have done, whose Books I am not worthy to carry after them) yet I find none that have Collected all necessary Practical Truths, and Duties into such a way of Meditation, but either are too large, or too
straight;

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streight, and therefore, I hope this may,
through the Blessing of God, conduce
much to the benefit of those, to whom God
shall give Hearts to make use of it, which
is the Unfeigned Desire, and Earnest Pray-
er of

Your Faithful, but Unworthy,

Servant in the Work of the Lord,

J. B. Wright



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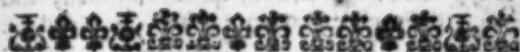
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The Reader is desired to mind these following Mistakes, which have escaped the Press, by reason of the Author's absence.

- P**age 8. for 2 Kings 8. read 2 Kings 6. ult.
 P. 9. for conneſted, r. converted.
 P. 11. The six first lines ſhould come in after the Spiritualneſs of Duty, the middle of the Page.
 P. 12: leave out (The lives.)
 P. 49. after ruder, put in the Old Covenant.
 P. 94. for Joel, r. Jonah 3. 7, 8.
 P. 132. for providing, r. propagating the Goſpel.
 P. 136. at the bottom, after Satan, put in, That he did not
 Cauſe you to abuſe him.
 P. 138. after mentioned, leave out, to ſin.
 P. 159. for ru4, r. run.
 P. 160. for converting, r. conquering.
 P. 197. for miſericordi4, r. miſericordia.
 P. 274. for converſation, r. converſion.
 P. 260. for Scriptures, r. Creatures, To ſee the Creatures.



A
SYNOPSIS:
OR
Body of Practical Divinity

In Order

To the begetting, preserving, and increasing of the Life, and Power of
Godliness in the hearts, and lives
of Professors, &c.

Psal. 104. 34.

My Meditation of Him shall be sweet.

CHAP. I.



Amongst all Religious Duties, there is none more necessary, profitable, and comfortable, to a Christian, than Divine Meditation; and yet, no duty that Christians are less acquainted with, more backward to, and careless of, than that: I have therefore made choice of this Subject to speak unto, and the more

fully, that I might thereby quicken my self, and you, to the more frequent practise of it; and the rather, because Experience shews it, to be the life and soul of Religion. Without Meditation, a Christian is but the Carcase of a Christian; it's as easie for a Man to live without a Heart, as a Christian to live a Spiritual life without Meditation. And, because some complain of scarcity or want of matter, others of plenty, or too much matter, and others of distraction, or want of Method; I shall endeavour therefore, to select the choicest things for Meditation through the body of Divinity, and reduce them to their several heads: that so, how-ever you cannot remember them all, yet you may have them still before your Eyes, and go on in the meditation of them, day after day; or choose out such heads, as your present Exigencies most call for.

But first of all, before I enter on the particular heads of Meditation, I shall open to you the nature of it, and press upon you the practise of it.

For the connexion of the words, take it briefly thus: The whole *Psalm* is no other than a Meditation of *David's*, on God's Attributes and Works.

In the first Verse, you have his Meditation on God's Attributes: In the 2d. Verse to the 26. you have his Meditation on God's Works, first of Creation, and then of Providence.

First, His works of Creation: and here, on the work of every day; as for Example, the first day God made the Light, and that you have in the second Verse; the second day he made the Heavens, Verse the second; the third day he made the

the Earth, and the Water, and that you have Verſ. the 5, to the 19; the fourth day he made the Sun, the Moon, and the Stars, and this you have Verſe the 19, to the 25; the fifth day he made the Sea, and the Fiſh in it, and this you have in the 25th. Verſe; the ſixth day, he made Man, and the Beaſts of the Earth, and this you have in the miſt of the reſt, Verſ. 14, 15, 16.

Secondly, Having meditated on the works of Creation; next, he proceeds to the works of his Providence, Verſ. 26. to the 31. And, from the conſideration of all theſe glorious Attributes and Works of God, breaks out into Gratulation, Meditation, Affection, and Supplication, Firſt, Gratulation, Verſe 31, 32, 33; Meditation and Affection, Verſe the 34; and Supplication, Verſe the laſt. That which I have made choice of to treat on, is Meditation, Verſe the 34. Whence, the Obſervation is obvious to all.

Dott. That, It is the property of Saints to meditate on God, and the things of God.

For the more profitable opening of it, we ſhall enquire into theſe things.

1. What Meditation is.

2. The Kinds of it.

3. Prove the Point.

4. Give you the Grounds of it; and then,

5. Apply it.

Fiſt, What Meditation is: The word in the original hath a double ſignification, it's rendered ſometimes Meditation, and ſometimes Speech. So ſome tranſlate it: but our laſt, and the moſt [Meditation], and ſo I ſhall handle it. This duty is ſe-

veral ways expressed in the Scripture, as for instance. *First*, Sometimes, Remembring, as *Psal. 63. Vers. 6. When I remember thee on my Bed*, explained by the following words, *and meditate on thee in the Night--Watches*: *Secondly*, Sometimes it's call'd A thinking on God, *Psal. 48. 9. We have Thought upon thy loving kindness, O God.* Sometimes A musing on God, *Psal. 143. Vers. 5. I muse upon the work of thine hands.*

Q. But what is it?

A. In the general, no other than, The fixing of our thoughts upon a thing; or, A serious musing on it, that we may the better understand it, and be more affected with it. So as there are two special Acts in it; *First*, One direct upon the thing meditated on; and the *Second* reflect, upon the Person meditating. The first is an act of the mind, or the contemplative part of the understanding; the second is an act of the conscience applying the thing unto a man's self. The end of the first is to enlighten, of the second to better the soul.

Secondly, For the kinds: It is either deliberate, and solemn, or occasional and sudden. *First*, Deliberate, and Solemn, is, when we solemnly set apart some time, and sequester our selves from all company, to think upon some spiritual matter for the better informing of our judgments, warming of our affections, and reforming our lives, as that of *David* in the 119 *Psal.*

Secondly, Occasional and sudden, is that which is occasioned by such outward objects, as by the providence of God are offer'd unto our senses, as that *Psal. 8. Vers. 3, 4. When I consider, &c.* *First*, of deliberate and solemn Meditation, I shall open

open it a little further to you, and therein shew you a little more clearly, What this is, and That this is the property of the Saints, The grounds of it, and then Apply it.

First, It may be described thus; A serious fixing of our thoughts upon some thing, with a particular application of it to our selves, so as to be affected with it, and frame our lives according to it. *First*, (I say) it is a serious fixing of our thoughts upon a thing; not a slight and transient thought, but a fixed and dwelling thought, *Psal. 119. My meditation shall be of thee all the day, Vers 97.* *Secondly*, with particular application of it to our selves, like the good Housewife, *Proverbs 31. & 16. She considereth a Field, and buyeth it; so gracious Souls consider of this, and that, spiritual subject and appropriate it; that is, lay it to their hearts, as it is exp^lessed, Isaiah 57. 1. The righteous are taken away from the evil to come, and no man lays it to heart: And Malachy 2. 2. If you will not lay it to heart, &c.* *Thirdly*, so as to be affected with it: *Psal. 39. 3. Whilst I was musing, the fire burned: Psal. 119. 50. This is my comfort in mine affliction: thy word hath quickned me: And Vers. 52. I remembered thy judgments of old, and have comforted my self.* *Fourthly* to frame our lives according to it, as David, *Psal 119 59. I consider'd my ways, and turned my feet unto thy testimonies: And that First*, because without practise, all knowledge is but ignorance, 1 Ep^l. *John 2. 4. And secondly*, it will aggravate mens condemnation at the last, *Luk. 12. 48.*

Secondly, That this is the property of gracious Souls, you may see in David her^e, and frequently

else-where, *Psal.* 63. 6. & 143. *Vers.* 5. *Psal.* 119. 15. 23. 48. 78. 97. 99. 148. Then, *Joseph*, *Gen.* 24. 63. And all other godly men, *Psal.* 1. *vers.* 24. *Malach.* 3. 16.

Thirdly, For the grounds of it ; *First*, because they know it is their duty, that which God hath commanded, *Joshua* 1. 8. *1 Timothy.* 4. 15. *Colossians* 3. 2. *Set your affections on things above.* &c.

Secondly, Their love to God : Love delights to think on the Person and Thing beloved, *Psal.* 119. 97. *Oh, how I love thy Law, it is my meditation all the day long.* *Amor est ubi amat, non ubi animat*, is an old saying, and as true as old, The mind is where a man loves, and not where he lives. The more men love, the more they think ; and the more they think, the more they love.

Thirdly, The transcendent excellency of God, and the things of God, *Psal.* 119. 129. *Thy testimonies are wonderful. therefore doth my soul keep thee.* *Canticles.* 3. *Thy Name is an Ointment poured out, therefore do the Virgins love thee,* *Psal.* 3. 2, 3.

Fourthly, Because they have receiv'd a new nature: They are made partakers of the Divine Nature, *2 Pet.* 1. 4. They are renewed in the spirit of their minds, *Rom.* 12. 2. and thereby are taken off from these things below, to mind, affect, and pursue those things above. Men of high, and noble spirits can't endure to be employed about low, and base things, but those of the highest and greatest Concernment ; so, Gracious Souls they account the things of the World, and the Flesh too low for them, and desire to have their thoughts to
be

be taken up with God, and Christ, his Spirit and Kingdom, their precious and immortal Souls; their safety and welfare here, and to all Eternity.

Such as the man is, such are his thoughts; *The liberal man deviseth liberal things, Isaiah 32. 8. A good man out of the good treasury of his heart bringeth forth good things, Math. 12. 35.*

Use, the First.

1. This shews us the reason why Professors are such Non-proficients in the School of Christ; namely, because they are so seldom and slight in this weighty duty of Meditation, rest in hearing, reading, and never think on it more: the Devil will never trouble such; he cares not how much they are in duty, so he can prevail with them not to think on it after.

Use, the Second.

For the humiliation of three sorts. *First*, Such as meditate not at all on God, or the things of God, as natural, carnal, worldly Men do not, will not; *Psalms. 10. 4. The ungodly is so proud, God is not in all his thoughts, Viz. with any delight.*

Secondly, Such as have their Meditation on other things, as the ambitious Man on his honour, the Covetous Man on his wealth, the Voluptuous Man on his pleasure, the Merchant on his Ships, the Trades-man on his Shop, &c. none of them any serious thoughts of God, or the things of God.

Thirdly, A worse sort there are that think on
B 4 God,

God, not to honour him, but dishonour him; either have low and base thoughts of him, or wicked and ungodly thoughts; *First*, Some that have low and base thoughts of God, as ignorant and superstitious sorts of People, who conceive of God, as an old Man, sitting in Heaven with a Crown on his Head, and a Scepter in his Hand, looking down upon his Creatures, and governing the World; others, Though they do not conceive of him so grossly, with a Bodily Substance, but acknowledge him to be a Spirit, yet not such a Spirit as he hath revealed himself to be, a Pure, Holy, Just, Omnipresent, Omniscient, Omnipotent Spirit; but conceive him to be such a one as themselves, *Psal.* 50. 21. *Secondly*, Others, they have wicked and ungodly thoughts of him; some, Atheistical thoughts, as those, in *Jeb* 21. *Verf.* 15. *Who is the Almighty, that we should serve him?* Others, blasphemous thoughts, as they, *1 Psalm* 94. *Tush! God sees not, God regards not;* Others, distrustful thoughts, as, *2 Kings* 8. last. *This evil is of the Lord, Why should I wait any longer upon him?* Others, rebellious, contemptuous thoughts, as they, *Psal.* 12. *Our Tongues are our own, Who shall controule us?* *Jerem.* 18. 12. *There is no hope, we will walk after the imagination of our own hearts;* and *Chap* 44. 17.

A Third Use, of Exhortation.

If you will evidence your selves to be Saints indeed, then to make this your property and practise. That you may be the more willing to it, and able for it, I shall do four things; *First*, Give you some Motives to it; *Secondly*, Discover and remove

remove the Hinderances of it; *Thirdly*, Give you some Helps to it; And, *Fourthly*. Some Directions for it.

First, By way of Motive, to quicken you to it, Consider with me the Necessity, Excellency, Utility, and sweetness of this Duty.

First, The Necessity of it, in many respects; as, *First*, The command of God, that which he expressly requires, as you saw before, and may further, *Deut. 6. 6. Job 37. 14. Ecc. 7. 15. Haggai. 1. 5. 6.*

Secondly, Because it is the end, wherefore he hath revealed, and made himself known to us, in his Word and Works, *Psal 111. 4. Isai 41. 19. 20.*

Thirdly, Because without Mediation no Conversion, *David* first consider'd his ways; and then turn'd his Feet to God's testimonies, *Psalms. 119. 59.* The Prodigal first berought himself, and then return'd to his Fathers House, *Luke 15.* That there is no Conversion without Mediation, appears, in that such as are ^{converted} ~~connected~~, are converted in this way, and Method; *First*, They hear the Word; *Secondly*, are convince'd of the Truth; *Thirdly*, Meditates how much it concerns them; *Fourthly*, by Meditation come to be affected with it; And, *Fifthly*, By affection, are wrought over to a holy resolution of Faith and Obedience.

Fourthly, Because, without Meditation, you cannot profit by any thing you hear, or read, out of the Word, or see in the works of God. A Plant may as soon grow without watering, and Meat nourish without digesting, as a Soul profit in holiness without Meditation: God provides Meat, sends his Ministers to Cook it, and dress it: it is

Medi.

Meditation must Concoct it; otherwise like Meat
 undigested, the Stomack will be burdened with it,
 and cast it up again; or, if it abide, it will breed
 ill humours, and make them sick unto death. The
 Reasons are obvious; *First*, Because, without me-
 ditation, the Seed of the Word will lye uncover'd
 in the Furrows of the Soul; and being uncover'd,
 the Devil will come and steal it away, as the Birds
 do the Seed in the High-way, that lieth uncover-
 ed: *Secondly*, Because, without meditation, we
 shall never be affected with what we hear, or read
 out of the Word, *Deutr. 6. 6. These words which*
I command thee this day, shall be in thy heart; and
 it cannot be in the heart, if we do not meditate
 on it. *Thirdly*, Without meditation, it will not
 stay, or abide on the heart; it is meditation that
 keeps it, and fastens it, and makes it like letters,
 Engraven on Gold and Marble, to abide long;
Fourthly, Because, Not to meditate on the Word,
 is to offer contempt to the Word, as a Man doth
 to that Person, and thing, which he never regards
 to mind, and think on; and, *Prov. 13. 13. He that*
despiseth the Word, shall be destroyed: *Fifthly*, Be-
 cause, without meditation, when Men come to lie
 on their sick and Death-beds; their Eyes will be
 opened, to see and bewail their folly; for a Man
 to walk in a way, and never consider where he is
 going, and what mischief may befall him in it,
 How will he besool himself? How will he wish he
 had hearkned to God's counsels? *Deut. 32.* Oh,
 that men were wise, understood this, consider their
 latter end. Many have lamented, when it was too
 late; let us take warning by others harming,
Prov. 5. 12, 13.

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1. It is an Angelical Service; the only and the chief Service (that we know of) that the Angels are exercised in, ~~for~~ the meditation of God's glorious excellencies, will, and ways, and works; and therefore, if we would attain to the Height of Angels, it must be by Meditation: Dr. Holdsworth, on Psal. 119. 48.

2dly. A second motive is the transcendent Excellency of this duty: *First*, It is a duty most pleasing and acceptable unto God, above all other duties; above all Ear-service, Tongue-service, and Hand-service; if there be not Head and Heart-service, he abhors all, *Isaiah* 29. 13. But now meditation, that makes all acceptable, whatsoever defects and failings there be in the rest; the reasons are, *First*, Because meditation comes immediately from the heart, which is that God principally looks to, and delights in: *Secondly*, Because the secrecie of it is accompanied with more humility and sincerity, which are the graces God so much prizeth. *Thirdly*, Because it is a duty ordinarily more full of spiritualness and heavenliness, than other duties are. *Fourthly*, The excellency of it appears, in that nothing is able to hinder us from it. no Time, nor Tyrant, though they may from speaking, and acting, yet not from meditating and thinking on God, and the things of God; the mind of the greatest Slave is still free to think on what he will: *Fifthly*, It is that which will transform us more into the *Image of God, from glory to glory*, 2 Cor. 3. ult. As a Pearl, by the frequent bearing of the Sun-beams upon it, becomes more lightsome, and radiant, like the Sun; so Meditation, not only makes the faces of Christians

fiants to shine, but their lives in the Eys of all, God, Angels, and Men; good, and bad: *Sixthly*, In that it is an Anticipation of glory, a perspective to shew us the glory of Heaven, *Jacob's Ladder* to carry us up to Heaven, a taking possession of Heaven in our minds, before we come there in our bodies; by this, we may, with *Stephen*, see Christ standing at the right hand of God, ready to receive us, and with *Moses* talk with God face to face, and with the Apostle be rapt up to Heaven, and see that happiness we are loath to leave, and cannot utter what it is, 2 *Cor.* 12.

The *Third* Motive is the great Utility of this duty, no duty more profitable for Humiliation, Consolation, Edification, and Salvation.

First, For Humiliation: Meditation makes men look into, and seriously consider the ~~the~~ ways of their ways, the multitude and greatness of their sins, the Circumstances that do aggravate them, the sad fruits, and effects of them, and so humble themselves the more thorowly under them: As *Peter*, after he had denied his Lord and Master, when he reflected, and consider'd, whom he had denied, and who he was that denied him, and how often he had denied him, it made him go out, and weep bitterly; whereas on the contrary, if men never set apart any time to meditate of the sinfulness of their nature, the evil of their ways, and the circumstances by which they are aggravated, they can never be humbled under them, as they ought, *Jerem.* 8. 6. *No man repents of his wickedness; Why? because no man said, What have I done? &c.*

Secondly, Most profitable for Consolation; *First* Because

Because it makes men to look after the Remedy, the grace of God hath vouchsafed to free them from sin, and misery, and labour to know Jesus Christ, who he is, and what he hath done, and suffer'd for them, and what they must do to get an interest in his Merits, Graces, Benefits; *Secondly*, It makes them to acquaint themselves with the Covenant of Grace, which he hath made and seal'd in the blood of his Son, to get an interest in it, and those many and precious promises of pardon and peace, salvation and deliverance; all, Yea, and Amen, in Christ Jesus; as you may see in *David*, *Psalms* 94. 19. Whereas, without meditation, men are careless of these things, and so deprive themselves of that support and comfort, which otherwise they might have in time of trouble: *Thirdly*. That which will clear up a work of grace, evidence them to be truly gracious Souls, according to that of the wise man, *Prov.* 23. 7. *As he thinketh in his heart, so is he.* As a Man's thoughts are, such is the man. Meditation (as one well saith) is the Touch-stone of a Christian, it shews what Metal he is made of; it's a spiritual Index, to shew what is within, as the Index shews what is in the Book, so Meditation shews what is in the heart. The godly Man thinks on God's Name, *Malachi* 3. 17. but for the wicked man, God is not in all his thoughts, *Psalms* 10.

Thirdly, Profitable for Edification, and building up the whole man in grace and gracious practices: it bettereth the Head, the Heart, the Tongue, the Life.

First, It bettereth the Head, keeps out evil thoughts, and furnisheth them with good thoughts; it makes men

men look into the nature of things, to search the Scriptures, whether things be so, or no; to examine their own ways, whether they be good, or evil, and so to make the greater progress in ways of well-doing, as *David, Psal. 119. 99.* whereas, without Meditation, all that men read, and hear, is but *rudis indigestaque moles*, a kind of confused knowledge. As it betters the Understanding, so the Memory; for it recalls things forgotten, and imprints them the more deeply in the memory, rivets them there, and turns them into blood and spirit, juice and marrow: whereas the neglect of it spoils the memory, and makes them lose the benefit of all they have heard, and read, and seen.

Secondly, It betters the Heart, for it makes men apply general truths to themselves in particular; turns Brain-knowledge into Heart-knowledge; Contemplative-knowledge into Practical-knowledge. And needs must it better the Heart, seeing it excites and stirs-up the Affections to love and delight more in what they hear, and read, *Psal. 39. 3. Psalm. 119. 97.* It quickens also to duty, and fits men for it, *Psal. 5. 1.* It sets the heart also in Tune; the Musician first puts his Instrument in Tune, and then plays his Lesson: so Meditation, it tunes the Heart, and then enables to holy duty: in a word, it's the Wing of the Soul, by which it mounts up to Heaven, and takes a view of the *Cœlestial Canaan.*

Thirdly, It betters the Tongue, it furnisheth a Man with matter, and Method, to speak unto God's glory, and other's edification, whether at home, or abroad; in trading or travelling, whatsoever he is about: whereas without meditation,

a Scholar is no more, than what he reads out of his Book, and a Hearer no more than what he hears out of the Pulpit. Hearing brings truth to the Ear, but Meditation brings it into the Heart : The Bee first sucks the flower, and then by working in the Hive, makes Honey of it; so must Christians, after hearing, work it on their hearts; or no Honey of Grace.

Fourthly, It betters the Life, in that it causeth the Word to have power on the heart, to perswade, and draw Men to the practise of it. *1 Thes. 1. 5, 6.* Whereas without meditation, it hath no influence upon the heart, as you may see generally in those that neglect it; And it stands with reason, because Meat (though never so well dressed) doth not nourish us; is a burden, rather than a benefit, being not digested; so is it with the food of the Soul, as we finde in those, by sad experience, that cannot endure to have it brought home to their Consciences.

Fourthly, It's profitable unto Salvation, *1 Cor. 15. vers. 1.* Then are ye saved, if you keep in memory what I have preached unto you, that is, so as to meditate on it: And *Psalms* first *Blessed is the Man that delights in the Law of God, and meditates therein Day and Night: Blessed with Grace here, and Glory hereafter.*

A fourth Motive, drawn from the sweetness of it. It must needs be very sweet; *First*, Because, if it be delightful to wicked men, to think on evil, then much more for godly Men to think on that which is good, and the chief Good: *Secondly*, Because, it not only carries up the Soul to Heaven, but brings down Heaven into the Soul: It is a beginning

ginning of the beatifical Vision, a handful of Heavens happiness, a fore-tast of Eternal Life. This is it made David say, *The meditation of him was sweet*, and to account it *sweeter than the Honey, or the Honey-comb*, Psalm. 19. and to esteem it above Thousands of Silver and Gold. Psalm. 119. Thus you see enough by way of Motive. That which I shall do next, will be, To remove the Lets that hinder Men from this duty; Because there is not one Duty that meets with more rubs and hinderances, both from within and without, than this of Meditation, especially from Satan, who sets himself most against this, That men may not reflect upon their ways, and thereby be moved to get out of his snare; It should be our wisdom therefore to break the Cords of this Hellish Philistim; The benefit and comfort of it will make amends for all.

Q. But what are these Lets and hinderances?

Ans. They are either vain pretences, or sinful lusts.

First, Vain pretences; as for instance, *First*, Some, and the most pretend the difficulty of it, that it's a very hard matter, to sequester a man's self, and keep the heart close to God, in spiritual things. *Answer*, It's true, it is so; but consider, So are all excellent things, τὰ καλὰ καλῶτα, But this should be no discouragement, but rather an encouragement to labour the more after them; It's a hard work for Men to Plow, and Sowe, and Reap; to digg in Mines for Gold and Silver; to make long Voyages through many Storms: yet all this men are willing to do, for gains-sake. How much more should we undertake this work of Meditation

itation; seeming, though never so hard and harsh in regard of the practice, yet it is sweet in regard of the profit. This, as you have seen, betters head, heart, tongue, life. *Secondly*, the hardness and harshness of it, is only at the first entrance upon it, use and exercise will make it facile and easie; Christ's Yoke, at the first putting on, seems heavy, but when it is once on, and worn a while, it becomes easie, and will prove a Crown at last; It's hard to get up to the top of a high Mountain, but when a Man is up, he findes a very pleasant, and delightful prospect, that abundantly recompenceth all his labour, and pain; so will this duty of meditation, it will cause us to come down from the Mount, as *Moses*, with our faces shining, and our lives also.

Secondly, Others pretend their weaknes, and inability for this duty, in regard of the blindness of their minds, dulness of their head, deadness of their spirits; whereas these should quicken them, so much the rather to make use of it, it being a special means to remove them. Men do not use to abstain from food, or Physick, because they are weak, but rather make use of them, that they may get better stomacks.

Thirdly, Others pretend want of matter: whereas this is a vain excuse, it is not so much want of matter, as want of a heart, for a Man cannot look any where, above or beneath, within or without, or round about; but he may finde matter enough to imploy his head, and heart: the Book of the Creatures, the Book of the Scriptures, of Providence, of Conscience, are full of profitable matter, the consideration of our own sin, and cor-
C
ruptions,

ruptions, wants and necessities, God's continued and renewed Mercies, and Judgments, will afford a Man-matter enough every Day to meditate on.

Fourthly, Others pretend want of leisure, they have so much business, as they cannot attend it, a vain excuse, for they can find leisure enough to meditate on vain and sinful things, for vain and foolish talk, and vain and foolish past-times, notwithstanding all their worldly occasions. And whatsoever else men neglect, they ought to have an eye to, and a care of the welfare of their Souls above all other things, this being the one thing necessary, in comparison whereof all other things are unnecessary; as men are made to acknowledge, when they come to lie on their Death-beds.

Fifthly, Others pretend they want a convenient place, and time; A vain excuse too; for however a man may not have so convenient a place for secrecy, and solitariness, as he would, yet there is none that hath a heart to the duty, but he may finde some place, or other to do it in. If not in the house with *Daniel*, 6. 10. yet in the Field with *Isaac*, *Gen.* 24. And if he be hinder'd in the Day time, yet he may do it in the Night with *David*, *Psal.* 6. and *Psal.* 16. and *Psal.* 119. *Secondly*, Other hinderances are the sinful lusts of the flesh; *First*, all sin in general, it so dims and dazles the eye of the mind, as it can no more behold spiritual Excellencies, than the Owl can the light of the Sun; *Secondly*, Some sins in special keep men from it; as, *First*, Those sins we are most inclin'd unto by our constitution, and complexion, these usually insinuate themselves most, and Satan useth most

most to tempt unto, either to hinder us from, or distract us in duty: *Secondly*, giving way to wandering, and roaving Senses, vain and wicked thoughts, these keep out better: whence that, *Jeremy 17. 4. Ob Jerusalem, wash thine heart from filthiness, how long shall vain thoughts lodge within thee!* The Vessel must first be cleansed of the filth in it, before it can be capable of sweet and precious Liquor, especially the giving way to ambitious, covetous, voluptuous thoughts, or inordinate affection to the honours, riches, pleasures of the World, this you may find our Saviour shews to be that which keeps men from duty, or distracts men in it, *Matth. 13. 22. Mark 4. 19. Luke 8. 14.* These worldly and fleshly thoughts and affections, they are as Bird-lime to the Wings of the Bird; so intangle the Soul, as it cannot soar aloft on the Wing of Meditation: they are as Leaden-weights or Plummets tied at the Leggs, to keep men from ascending the Mount of the Lord, and therefore to hearken to the counsel of the Apostle, *Heb. 12. 1.* and as to keep out all sinful, and worldly thoughts, so all religious thoughts, when they are unseasonable, or impertinent to the present business in hand, seeing however for the matter they be good, yet they are cunningly thrust in by Satan to distract us in our present Meditation, that so by thinking on two things at once, we should not receive benefit by either, therefore to watch against them, and keep our hearts close to the subject we have made choice of to meditate on. Thus for the Letts.

Thirdly, Follow the Helps to meditations; and the *First* may be this, To choose out some special

subject to meditate on, either concerning God, or our selves, and not run from one to another: *Secondly*, Set about it with affection to it, for what we affect, that we delight to think on; *Thirdly*, Get an inward principle of grace, that may elevate your spirits, and mount your minds upward, heavy things they naturally descend, because they have a principle inclining to it: light things ascend, because they have a principle inclining to it. And therefore (I say) get such an inward principle of grace, that may call us upward; look as 'tis with a worldly-minded man, whosoever he is, or whatsoever he is doing, still the World is in his thoughts; when he riseth up, and when he lieth down, yea, and when he sleeps, he dreams of the World; nay, in his best services, bearing, receiving, fasting, praying, still his heart is on his honours, profits, pleasures; so it is with a godly man, that hath received a Principle of grace; whosoever he is, and whatsoever he is doing, his heart is still God-ward, and Grace-ward, and Heaven-ward. As soon as he is awak'd, he is presently with God, and walks all the day after with God, as *Noah*, *Genes.* 11. 6. and at Night he endeavours to sleep with God, *Psalms* 4. [last]. His whole conversation is in Heaven, *Phil.* 3. 20.

A fourth help is temperance in the use of the Creature: this clears the head from Vapours, the Body from humours, that would distemper it, and unfit it for duty, and renders the Body every way serviceable to the Soul.

Fifthly, To keep a narrow watch over our Thoughts within, and our Senses without, that they do not with-draw our hearts from what we are to meditate on.

Sixthly,

Sixthly, Pray unto God so to fit us for it, assist us in it, and bless it to us, as it may be honourable to him, and profitable and comfortable to us: So much for the Helps.

The fourth thing I promised, was the Rules, and directions to be observ'd in, and about it; and these respect the Person, the Gesture, the Place, the time, and the manner; *First*, For the Persons that would meditate with profit and comfort, they must be thus qualified, Holy, humble, chaste, and meek; *First*, Holy, because unholy ones, neither will nor can meditate on holy things with any affection or delight; *Secondly*, Humble, because God resists the proud, and gives Grace only to the humble, *James 4.* *Thirdly*, Chaste, because such as are laden with lust, are ever learning, and never come to the knowledge of the truth, *2 Tim 3. 7.* *Fourthly*, Meek, because passion blinds the mind, and distempers the whole man.

Secondly, For the Gesture to be used in meditation, no certain rules can be given, but every one to use that which he findes by experience to be most helpful to him in duty: only in the general, that it be Reverential, and such as may most stir up Devotion, and keep us most attentive to, and intencive on the duty.

Thirdly, For the Place of meditation, we may meditate with *Isaac* in the Field, *Daniel* in the Chamber, *David* in the Bed, *Peter* on the House top, *Christ* in the Mount: it is not much material where it be, so we observe the counsel, (a great Master in this Art gives) which is to have an eye to three things, Secresie, Silence, and Rest; The first excludes company, the second noise, the third

motion, all very useful to prevent distraction, which we are very subject to in this duty.

Fourthly, For the time of solemn meditation, we should make Conscience of it, before, in, or at every Duty of God's Worship; we should do well to set apart some time every Day. *Psal.* 4. 3. A godly man is said to be a man set apart: as God sets him apart for himself by Election; so he should set himself apart for God, by Meditation; and when you do, to take the best and fittest season (for every thing is beautiful in its season): now the seasons for performing this duty, are either ordinary, or extraordinary; *First*, For the ordinary seasons, they are either the Week-day, or the Sabbath-day; now here to observe these Rules. *First*, It will be profitable to meditate on some thing every Day in the Week, but absolutely necessary on the Lord's Day, as being in a special manner sanctified and set apart for that purpose, therefore call'd the Lord's Day, *Revel.* 1. 10. Because, he that is the only Author of it, ought to be the whole subject of it on that Day; *Secondly*, For the fittest time of the Day, no man can prescribe to others, but every one to take that which he can best spare from his particular calling, and wherein he findes himself best disposed for it, *Jacob* used it in the Morning, *Genes.* 28. 16. *Isaac* in the Evening, *Genes.* 24. 63. *Peter* in the Mid-day, *Acts* 10. *David* in the Night, *Psal.* 63. The most free and quiet seasons are the Morning, and the Evening, for the better imprinting things in the memory, whence *Bishop Hall*, and *Mr. Baxter* commended these seasons out of their own experience: but we cannot prescribe to any; only leave

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leave every one, as he findes the temper of his body and spirit most inclin'd, and disposed to ; *Thirdly*, Though none strictly bound to any part of the Day, yet none to leave themselves at random, and at large, to do it at any time of the Day, but appoint some set-time for it, either the Morning or Evening, either before or after Supper, or a little before we compose our selves to rest. The reason is, because if we should leave our selves at randome, we should never be constant in this Exercise, but shift it off from one time to another : *Fourthly*, When you have set the time, then be careful to observe it constantly (unless some urgent necessity prevent) because otherwise fickleness, and unconstaney will keep us from profiting by it, and soon make us weary of it.

Secondly, For extraordinary Seasons, they are amongst others, these ; *First*, When the spirit of God doth in a more than ordinary manner move and incline to it, when the Spirit lifts up the heart to Heaven, then to lift up with him, to nourish and cherish those motions ; *Secondly*, When you are under more than ordinary trouble of Spirit, then to apply your selves to this duty, for Cordials are never more seasonable than in times of fainting, *Psal.* 94. 19. *2 Cor.* 4. 2 *last verses* ; *Thirdly*, When either Age or sickness do summon us to death, then is a fit season to meditate on God, and the things of God, when all other things in the World begin to leave us, then to think on those things will never leave us, for it's observable in the Saints, they have been most heavenly in their meditations, affections, and expressions towards their end, as *Jacob*, *Genes.* last ; *Moses*,
C 4 *Deut.*

Dent. 33. & 33. chap. our Saviour in the 14, 15, 16, 17. *chap. of John*, we should follow them in the same practise. As the pulling down of one Ballance, is the lifting up of another; so the drawing down of the body to Earth, should be the lifting up of the Soul to Heaven: As the Soul here is usually at the worst, when the Body is at the best; so the Soul should be at the best, when the Body is at the worst.

The fifth Circumstance, is the Manner how we are to perform this duty, and that is thus, Cordially, reverently, seriously, affectionately, constantly, and orderly: *First*, Cordially, because it's not the meditation of the head, but the heart God looks unto: *Prov. 4. My Son give me thy heart. Luke 2. 19. Mary ponder'd Christ's sayings in her heart, Psalm. 19. last, and 49. 3. Second'y*, To do it reverently, remembering and considering he is a great King, and his Name is dreadful amongst the Heathen, *Malachy 1. ult.*; therefore to take heed of any unreverent, or careless behaviour in his presence and worship, as being a great dishonour to him, and that which he sharply reproveth in those formal and lazie Priests, *Mal. 1. [about the end]*; *Thirdly*, Seriously, so as to keep the mind intent upon the business in hand, and not to give way to any other thoughts, though they be good thoughts, because they are unreasonable at that time, and will thrust out the other, and so make both useless: to keep also a narrow watch over our hearts, and senses, that they be not avocated, or drawn aside by other objects. *Fourthly*, Affectionately, so as to have our affections fitted, and warmed, and wrought upon by those

those things we meditate on, as *David* here in the Text, [My Meditation of him shall be sweet, and I will be glad in the Lord]; so to think on spiritual, and heavenly things, as they may leave an impression upon the Soul, as the Seal doth on the Wax, that to your affections may answer your cogitations, as the Wax doth the Seal, and the Eccho the voice, As for Example, when you think on the glorious Majesty of God, to make your hearts stand in awe of Him; when on his Love, Grace, Mercy, to have your Hearts thereby indear'd to him: *Secondly*, When on Christ, the amiableness, and fulness that is in him, and in him for you; to have your desires drawn out the more, after nearer, sweeter, fuller communion with him: when on the Holy Ghost, his sweet motions, and invitations, to have your Hearts opened to receive Him, and obey Him in them: *Fourthly*, When on the Word, to do it with a particular Application: *Fifthly*, When on God's Works of Mercy, and Justice, to have your Hearts melt with the one, and tremble at the other: *Sixthly*, When on your selves, your sins and corruptions, to be humbled under them; when on the Evidences of God's love and grace, to rejoice in them: *Seventhly*, When on the World, and the things of it, to have your hearts disingag'd from them, and hang loose to them; *Lastly*, When on Death, to live in a continual expectation, and a religious preparation for it: when on the Judgment-Day, to cast up your accounts, & sit in judgment on your selves, that you may not be condemn'd with the World: so think on Hell, as your Hearts may tremble at sin that made it; and so think on Heaven, that your conversation

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versation may be there, where you hope e're long to have your Habitation to all Eternity.

Fifthly, To do it constantly, so as to observe the due, and the appointed time, or otherwise omission and intermission may soon cause amission, and so dead the affection, as to become weary of it, and cast off the duty, and therefore to be constant in it, and continue so long in it, until our hearts be affected with what we think, and we receive some benefit by it.

Sixthly, To do it orderly, for God being a God of Order, he loves Order in us: to this end to have an eye to three things, the Ingress, the Progress, and the Egress: As for Example, to begin with Hearing, or Reading, and then go on with Meditation, or thinking on it, and then end all with Prayer: for (as Mr. Greenham well said) Hearing, and reading, without Meditation, is useless: Meditation without reading, and hearing fruitless, and both without prayer will be successless (miss a blessing). More distinctly and fully: *First*, for the Ingress, or Entrance upon it, we are to prepare for it, by making choice of some particular subject, most suitable to your present condition, and then list up an Ejaculation for the Lord's direction, assistance, and blessing on it; *Secondly*, For the Progress in it, to observe a Method in it, either such as Scholars use to do in Meditation on a subject; as, *First*, The Definition, or Description; *Secondly*, The Division, or kind, or parts; *Thirdly*, The Causes efficient, material, formal, final; *Fourthly*, The fruits, and the effects, and the like Logical heads, all which you may see exemplified in Bishop Hall's, and Mr. Roger's Seven Treatises,

ses, or thus (which I conceive a more profitable way, for our more ordinary sort of hearers, (being not acquainted with this art) to proceed in your Meditations, as you are taught; *First*, On the Doctrine, then the Proofs, then the Reasons, then the Uses, and in them the signs, motives, means. You that have this Book (because your Memory is weak) to take it in your hands, and begin with the first Head of Meditation, and then go on, Day after Day, until you have gone thorough, and if there be any special subject, you desire to meditate on, to look into the Contents: *Thirdly*, For the Egress, or Conclusion of your Meditation; *First*, To reflect and look back, how we have perform'd it: If not with profit, and comfort, then to take notice wherein we are defective, and faulty, and humble our selves under it, and mend it the next time: If we have reaped benefit and comfort by it, to bless God for it, and conclude all with praise, for his gracious presence with us, and pray he would make all effectual for the bettering of our heads, and hearts, and tongues, and lives. And thus of Meditation in general. Next, because most complain of scarcity, or want of matter; others of distraction, through want of Method, I have therefore thought fit to select the choicest things for Meditation (through the Body of Divinity) and reduce them to their several Heads, that so however you cannot remember them all, yet you may have them still before your eye, and go on in the Meditation of them, Day after Day.

CHAP. II.

AND first, I shall begin with solemn and deliberate Meditation; and after give you some heads for sudden and occasional Meditation.

For solemn and deliberate Meditation, the matter of your Meditation may be reduced to these 6, or 7 Heads, God, and Christ, the Holy Spirit, Man, the World, and the good and evil Angels, by which God governs the World; *First*, I shall shew you what special things you are to meditate on in GOD, to begin with him, who is the beginning of all things, and to be often, and much in meditation on him, for the more we meditate on him, the more we shall know him, and the more we know him, the more we shall love him, and the more we love him, the more we shall desire him, and the more we desire him, the more shall we labour after communion with him, not only in grace here, but in glory hereafter: but here, in meditating on God, take with you these three Cautions: *First*, To meditate on him in a way of faith, and not reason; because reason cannot comprehend the Unity in Trinity, or Trinity in Unity. *Secondly*, Not to conceive of God out of Christ, because God out of Christ is a consuming Fire, *Hebr. 12. last.* *Thirdly*, Take heed of framing any Image of God in your minds, he being a Spirit, and an Infinite Spirit, in all, and through all, and above all; but to conceive of him (I say) in Christ (who is the express Image of the Father) the Ladder by which we are to clime up to Heaven, to see, and know God. One well expresseth it thus; when

I see the body of a living man, I know his Soul is there also, and therefore when I speak to his body, I speak to his understanding also, because they are together; so in viewing with the eye of my mind the humane nature of Christ, glorious in Heaven, I do at the same time look upon the God-head, that being personally united unto it, for in him dwelleth the God-head bodily, (or Personally.)

Q. What are those things we are to meditate on, in GOD?

A. His Nature, Attributes, Word, Works, Worship.

1. His Nature, and here take notice what he is in his Being, and that he only is *Jehovah*.

1. What he is in his Being: This cannot be conceived, much less defined by finite Creatures, yet may be described so far, as he hath revealed himself in the Scripture, which is this, An Eternal, Infinite, Perfect, Incomprehensible Spirit, distinguished into three Persons, Father, Son, and Holy Ghost, every one Co-essential, and Co-equal. To open this briefly; mind well, I say, he is a Spirit, *John 4. 24.* Now what a Spirit is, our Saviour tells you, *Luke 24. 31. John 1. 18.* sc. a Substance, or Being that cannot be seen, or felt.

2. I say he is an Eternal, Infinite, Perfect, Incomprehensible Spirit: these Attributes distinguish him from all other Spirits, as Angels, and the Souls of men; 1. He is an Eternal Spirit, i. e. One that had no beginning, nor can have any end, 1 *Tim. 1. 17.* To the King Eternal, &c. and *Revel. 1. 8.* But now Angels, and the Souls of men, though they shall have no end; yet had a beginning, were Created by God, *Gen. 1. 1.* and God, he is an Infinite

Infinite Spirit, i. e. Such a Being, as cannot be contained within any place, *1 Kings* 8. 27. Behold *The Heaven of Heavens cannot contain him*, and *Isa.* 66. 1. But for Angels, and the Souls of men, they are contained within their proper places; 3. God, he is a perfect Spirit, unto whom no degree of goodness, or excellency can be added, *1 John* 1. 5. *Gen.* 17. 1. I am God All-sufficient. But for Angels, and the Souls of men, they are capable of more degrees of goodness and excellency. 4. God is an incomprehensible Spirit, *Psal.* 145. 3. His greatness is incomprehensible, *1 Timothy* 1. 16. He dwells in light unapproachable, we may more easily comprehend what God is not, than what he is: but now, for Angels and the Souls of Men, we may in some measure comprehend what they are, so far forth as God hath revealed it.

3. I add [distinguished into three Persons]. Here to take notice: 1. What a Person is, sc. a distinct Subsistence, or being, having in it, the whole God-head, and distinguished from another, by his incommunicable properties, as 1. Of the Father, to beget, *Psal.* 2. 7. the Son to be begotten, *John* 18. and of the Holy Ghost to proceed from both, *John* 15. 26. 2. To take notice, why we say Distinguished, and not divided, sc. because the God-head, being one pure, simple, unchangeable Being, it cannot be divided, or separated one from the other, but are in one the other, as you may see clearly, *John* 14. 9. Lastly, I add Co-essential and Co-equal, i. e. Every one true and very God, and not one before the other, or greater than the other, being every one God, as appears

pears, in that the same names of God, and properties of God, and actions of God are given to every Person in the Trinity: The Father God, *Eph.* 13. *John* 17. 3. The Son God, *Isai.* 9. 6. *Heb.* 1. 8. The Holy Ghost God, *Acts* 5. 3, 4. *1 Cor.* 3. 16. To take notice and meditate seriously on these things in the Nature of God, because the ignorance and want of the serious consideration of it, is the cause of so many misapprehensions of God, and aberrations from God.

2. That you may the better know what God is, to take notice that he only is *Jehovah*, *Psal.* 83. 18. *Thy Name only is Jehovah.*

Q. What is the meaning of that?

Ans. This word *Jehovah*, it imports three things:

1. That he hath his Being, in, and of, and from Himself, being deemed *Hava*, or *Hajab* that signifieth To be, and be of himself and from himself.
2. It is he that gave a being to all that have any being, as *Isa.* 44. 24. *I am Jehovah that made all things*; and *Rom.* 11. *last*, Of him, and through him, and for him are all things, and *Acts* 17. 28.
3. That it is he also that doth, and will give a being to all his words, *Exod.* 3. 15. This is his memorial to all Ages, *i. e.* of his truth and faithfulness in all Ages. *Exod.* 6. 3. Where he saith to *Moses*, that he appeared to *Abraham*, *Isaac*, and *Jacob*, by the Name of All-mighty; but, by the Name of *Jehovah*, I was not known to them, *i. e.* in making good his promise of delivering them out of *Egypt*, and bringing them into *Canaan*. Now that which you are here seriously to meditate on, is this, the wonderful and condescending grace of God to us his poor worthless Creatures,

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have an imperfect knowledge of him, as we have of a man, when we see him only by his Back; we may guess at him, that it is such an One, but we cannot say expressly it is He, unless we saw his Face.

2. For the Kinds of Attributes, they are either Incommunicable, or Communicable,

(1.) Incommunicable are such, as are proper to himself, and not to be found in the Creature, as these: 1, His Eternity, *Psal* 90. 2. 2, His Omnipresence, *Jer.* 23. 33. 3, His Omniscience, *2 King.* 8. 39. 4, His Omnipotency, *Gen.* 17. 1. 5, His Immutability, *James* 1. 17. (2.) His Communicable Attributes are such, as are found in the Creature; as, 1. His wisdom, *1 Tim.* 1. 17. 2, His holiness, *Isa.* 6. 3. 3, His faithfulness, *Psal.* 91. 1. 4, His loving kindness, *Psal.* 26. 7. 5, His goodness, *Psal.* 31. 19. 6, His Justice, *Zeph.* 3. 5. 7, His Mercy, *Exod.* 34. 6. Q. Are these in Men, as they are in God? *Ans.* No, there is a double difference, 1. In men, they are only qualities, in God they are his very Essence. It's an Axiom in Divinity, *Quicquid est in Deo, est Deus*, Whatsoever is in God, is God. In the Creature they are only in the Concrete, but in God in the Abstract. God is not only loving, but God is love, *1 Epist.* *John* 4. 16. 2, In the Creature, they are imperfect, but in some degrees: but in God they are perfect in their full degrees; He is so just, and so merciful, as he cannot be more.

3. Take notice of the great Benefit that will come by a serious Meditation on those Attributes. To help you in it: 1. A serious Meditation on God's Eternity, will be effectual to keep us from

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minding,

minding, affecting, and pursuing too much these
 terrestrial things, which perish in the using; and
 quicken us to get an interest in an Eternal God,
 that will abide with us for ever, who is able to
 make us Eternally miserable, or Eternally happy;
 to reward us with Eternal Life, or to punish us
 with Eternal Death, *Math 25. last.* 2. The seri-
 ous meditation of God's Omnipresence, will be
 effectual to keep us from sinning, because of se-
 crecie; remembring, though there be none else
 present, God is present; though there be no eye,
 or ear of the Creatures, yet there is the All-see-
 ing Eye, and the All-hearing Ear of God. This
 influence you may finde it had upon *Joseph, Gen.*
39. 9. and *Job 31. 2, 4.* and *David, Psal. 139. 1.*
 and will upon us, if there be any fear of God be-
 fore our eyes. The Eye and Ear of a Magistrate,
 and Minister, and a Holy-man hath usually autho-
 rity upon the worst of men to restrain from sinning,
 how much more should the all-discerning Presence
 of God. 3. The serious meditation of God's Om-
 niscieny, or knowledge of all things, even the
 most secret thoughts, and ends, and aims of men,
 in all they think, and speak, and do; will be an ef-
 fectual means, to keep men from playing the Hy-
 pocrites with God, and Men, being he is Omni-
 scient, and knoweth the most secret intentions of
 Men, searcheth the Heart, and trieth the Reins,
 to render to every one according to their Works,
Jer. 17. 9. So that however we may deceive men,
 and our own Souls, yet we cannot God, as *Gal. 6. 7.*
 Which made the Church to take heed of it, *Psal.*
44. 19. and *Peter* to approve his heart to Christ
 in the profession he made of love to him, *John*

21. 17. 4. A serious meditation on his Omnipotency, will be an effectual means to keep us from immoderate fearing and doubting, fainting and sinking, in times of straights and distresses, seeing it is all one to him to help, and relieve in the absence, as well as the presence of means: by weak, as well as strong means; yea, without means, and contrary unto means, and will do it, whilst he hath any work for us to do. This was it that supported and comforted *David*, 1 *Sam.* 30. 6. and *Jehoshaphat*, 2 *Chron.* 20. 12. and the three Children, *Dan.* 3. 16. And so will it us, if we will act faith in it, remembering there is help with God, when vain is the help of the Creature. Nothing impossible to God, *Luke* 1.

5. A serious meditation on God's Immutability, that will be an effectual means to keep us from despondency, and questioning of his love, when he seems to hide his Face, considering that he is *Jehovah that changeth not*, *Mal.* 3. 6. *The same yesterday, to day, and for ever*, *Heb.* 13. 8. unchangeable in his love, and grace, and mercy to his. And therefore though we are to be humbled, under every sin, even the least, yet not to question God's love, because of any, even the greatest; so long as we are willing to see it, and leave it, *Job* 15. 13. 6. The serious meditation on God's Wisdom will be an effectual means to quiet our spirits, in, and under all cross-providences, confusions, and commotions that we see and meet with in the World, considering he hath a hand in all, and knoweth how to order, and dispose of all to his own glory, and the best good of his chosen, *Rom.* 8. 28. *Isai.* 30. 6. 7. The se-

rious meditation of his Infinite Holiness, that he is glorious in holiness. *Psalm 15.* will be a means to keep us from giving way to any unholiness in heart, or life, considering he is of purer eyes, than to behold iniquity, (with the least approbation) *Hab. 1. 13.* and hates all the workers of iniquity, *Psal. 5: 8,* The serious meditation of his Truth, and faithfulness, will be a means to keep us from doubting, and distrusting what he hath spoken in his Word, considering he is faithful that hath said it, and will do it, *1 Thes. 5. 23.* He never spake any thing with his Mouth, which he hath not fulfilled with his Hand, *Josh. 23. 14. 5. 1 King. 8. 23. 9,* The serious meditation of his Loving-kindness, that will be a means to patient your spirits under the want of love from the Creature, the changeableness of their love; considering, whom God loves, he loves to the end, *John 13. 1.* even with an everlasting love, *Jer. 31. 3.* as it did David, *Psal. 26. 3.* and *Psal. 48. 9.* 10, The serious meditation of the infinite goodness of God, will quicken you to look up for all that good, he hath purposed, and promised, and you stand in need of for you, and yours, considering he is good to all, especially to his: There's no end of his goodness to them, *Psal. 31. 19.* How great is that goodness thou hast laid up for them that fear thee! 11, The serious meditation on his Impartial Justice, will make you fear to offend him in any thing the least, considering he never did, will, or can connive at any sin, no not in his own, *Amos 3. 2.* you only have, I know, I will surely punish you, &c. Nay, he would not spare it in his own Son that knew no sin; yet, if He will take
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our sins on him, he would make him feel the fierceness of his wrath, *Lament. 1. 12.*

Lastly, The serious consideration of his infinite Mercy, will make you look up to him for mercy, when you can finde none from the Creature, considering his Mercy is over all his Works; especially the Vessels of Mercy, he delights to shew mercy to them, *Micah 7. end.* And his mercy is from everlasting to everlasting unto them, *Pf. 103.* and therefore to be much in meditation on those. And that further, for these three Reasons.

1. Because, for Men to profess God, and not to give him the glory of his Attributes, not to let them have authority, and influence on their hearts and lives, is no other than religious Atheism; it is to deny God; for he were no God, if not such a God, as he hath reveal'd himself in his Word and Works, *Titus 1. last.* They profess they know God, but in works they deny him, &c. And how many of those religious Atheists have there been in those evil days that are past, and still are to be found amongst Professors; who will speak much of God, and more than others of his Attributes, Word and Works; and yet their Conversation is a contradiction to their profession; pretend the glory of God, but seek their own honour; the publick good, but intend their own promotion; that they unfeignedly love others, when they can all the while undermine the credit and comfort of such as differ from them in any Opinion, yea and perswade others to disaffect them, that they may the more affect them: Take heed of this religious Atheism. God will certainly vindicate his glory from all such as rob him of the glory of his Attributes.

2. Therefore to be much and often in meditation on the glorious Attributes of God, because there is great Authority, Efficacy and Influence in them to restrain from sinning, and quicken to well-doing, and support us under sufferings, as you saw in the forenam'd Example. And this is certain, you will never evidence a work of grace, or make any progress in it, unless you suffer these Attributes of God, to have authority upon your hearts and ways.

3. Therefore to be much and often in the serious meditation of them; because this will make your Faces to shine (like Moses) when you come down from the Mount of Meditation, and transform you more and more into the Image of God, from glory to glory, 2 Cor. 13. last.

5ly. To meditate on what Evidences you have of an interest in the sweet and comfort of these Attributes; because without this, you cannot make a particular application of them, or reap any benefit, or comfort by them.

Q. You will say then, How may we know whether we have an interest in them?

Ans. Briefly thus: Search and see whether God be your God; for naturally all men come into the World without God, Eph. 2. 12. If God be not your God, God in Covenant; then all these Attributes of God are against you, and not for you: but if God be your God in Covenant, all his Attributes are yours, his wisdom to direct you, his Power to protect you, his Truth and Faithfulness to be your Shield and Buckler, his Mercy and Goodness to follow you *per* all your days; and all that is His, is yours, to comfort you here, and Crown

Crown you hereafter, 1 Cor. 3. last. Rom. 2. 7, 8.

Q But how shall we know, God is our God in Covenant?

Ans. 1, See if Christ be yours, then God is yours, 1 Cor. 3. last. 2, If you be God-like, like to Him in his nature, and in your lives, desire, and endeavour to be holy, as he is holy, 1 Pet. 1. 15. 3, If you be such as hearken unto, and obey the Call of God out of evil Company, separate yourselves from communion with sin and sinners, 2 Cor. 6. two last. 4, If you be such as do not rest in and content yourselves with any degree or measure of godliness, but labour still after more and more, 2 Cor. 7. 1. 1 John 3. 2. Math. 5. last. By these (to name no more) you may know whether God be your God; and if so, then all his Attributes are yours to meditate on them, and make application of them, for your supportation, and consolation; Amen.

3. Meditate on the Word of God: and first on the Word in general, and then the Covenant of Grace in particular.

1. On the Word of God in general: and in, and about the Word, to meditate on the transcendent Excellency of it, the excellent properties of it, the Precepts, Promises, Threatnings, and Examples in it.

1. On the transcendent Excellency of it: Consider that it is no other than an Epistle of the great God, written from Heaven, indited by his Spirit, conveyed by his Son, unto his Church; and witnessed, & sealed by the blood of Martyrs. Oh, what wonderful condescension of the great God, is this, to his poor worthless Creatures, that, when he might have left us still in our contracted blind-

ness, and suffered us to grope through inward, to outward and eternal darkness; He should cause the light to shine forth once more upon us, and reveal his mind and will, how he would have us to walk, and to worship him, so as to enjoy him in grace here, and in glory to all Eternity hereafter. How should the consideration of it affect our hearts, make us to prize and to value this blessed Book, to love and delight in reading of our Father's Letters; and the rather, because it's the great *Charter* of our Peace, our evidence for a better life, and our Eternal Inheritance, 1 Ep. John 5. 13. These things have I written unto you, that believe on the name of the Son of God, that you may know you have Eternal Life.

2. To meditate on the excellent properties of it; as 1. The Divinity of it, that it's all, and every part of it, divinely inspir'd, 2 Pet. 1. *last*. 2, The infallibility of it, that it never did, or can deceive any, being the word of him, that is truth it self, and hath said, *Heaven and Earth shall pass before one Iota or title of it go unfulfilled*, Luk 16. 17.

3. The All-sufficiency of it, that it contains all things necessary to be known, believed, and practised to salvation, 2 Tim. 3. 16. 17. 4, The Authority and Efficacy of it, on the Conscience to humble, and comfort: when Men and Angels cannot by all they can say, or do, one word of God, dropt into the Conscience by the Spirit of God, is able to humble the proudest sinner, and raise up the most dejected Soul, so as to make him to acknowledge, God is in it of a truth, 1 Cor. 14. 24. 25.

(3.) To meditate on the Precepts, Promises, Examples,

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amples, in the Word; *First, First, The Precepts, that they are good, and just, and holy, Rom. 7. 12. as you may find David did, Psalm. 119. 15. 23. And when you meditate on the Precept, to remember that there is no Precept, but is backt with a promise of acceptance, assistance, and a reward. Secondly, Meditate on the Promises in the Word, that they are many for number, exceeding great for quantity, and precious for quality, 2 Pet. 1. 4. All, the godly man's; called therefore the Heirs of the promise, Heb. 6. 17. Promises of all things concerning life, and godliness, this, and a better, that he will give grace, and glory, and withhold no good thing, Psalm. 84. the end. That they are all, Yea, and Amen, in Christ Iesus, 2 Pet. 1. 20. Still to go to them, as the Bee to the Flower, and suck sweetness out of them, and when you meditate on them, remember still, God is as faithful in performing, as gracious in promising, 1 Thess. 5. 33. Thirdly, On the threatnings of the Word, that they are infinitely more dreadful, than the threatnings of men: the threatnings of men can reach only to the Body, but the threatnings of God unto the Soul, Men's threatnings only to this life, but God's to all Eternity, Math. 10. 28. Fear not them which kill the Body, but are not able to kill the Soul, but rather fear him who is able to destroy both Soul and Body in Hell; and here remember God is as righteous in making good his Threatnings, as his Promises: there's only this difference, he promisseth that he may fulfill, but threatens that he may not fulfill. Fourthly, On the Examples in the word of mercy, and goodness to the obedient, and Justice and Severity to the disobedient; and when you medi-*

meditate on them, to take notice, There is no Example in it but is for our instruction; and hath a promise, or a threatening in the Bowels, and Bosom, of it, *Rom. 15. 4. 2 Cor. 10. 11.*

Secondly, Above all, to meditate on the Gospel, or the New-Covenant of Grace: and in, and about that to meditate on these 8. things, 1. What it is; 2. Why call'd the Covenant of grace, 3. Why a new Covenant; 4. Wherein the old Covenant and new agree, and differ; 5. What those special spiritual things are, contain'd in the Covenant; 6. What Signs there are of a Person's being actually in Covenant; 7. The Means for it, and the Motives to it.

1. What it is; *viz.* That Second Contract, or Agreement, which God the Father made with Christ, and in Him with all his Elect, to give them Christ, and all that is Christ's, even all things that pertain to life, and godliness, upon their believing in Him, *Psal. 84. 11. 2 Pet. 1. 3. 4* *Secondly*, 2. Why is this call'd a Covenant of Grace? *A.* In opposition to the Covenant of Works, which God made with *Adam* in the state of Innocency: That promised Life and Salvation, upon condition of doing the whole will of God; *this* only upon condition of believing, and giving God the glory of his grace in it; *Eph. 2. 8, 9.* 3dly, Why is it call'd the new Covenant? In opposition to the old Covenant of grace, made with the *Jews* under the Law: The old Covenant is the revelation, and dispensation of the Covenant before the coming of Christ; the new Covenant, the Revelation, and Dispensation of it, since the coming of Christ. 4ly, Wherein do the old and new Covenant agree? *A.* In two things:

things: *First*, In the substance, which is one and the same in both: viz. Life and Salvation by Jesus Christ, 1 Cor. 10. 1, 2, 3. *Secondly*, In the way of receiving Life and Salvation, to wit, by Faith in Christ, *Act*. 15. 10, 11. *Heb*. 4. 2. Then, *Fifthly*, *Q*. Wherein they differ? *A*. In three things, the clearness, easiness, and efficaciousness of it; *First*, In the Clearness: in the new Covenant, Christ and the benefits that come by him are more clearly revealed unto us, than to them under the old: they had it under types, and shadows, and Ceremonies, which things are now done away by Christ, *Heb*. 8. *last*. *Secondly*, In the Easiness; the service of the old Covenant was a Service, they were not able to bear, *Act*. 15. 10. But Christ's Yoke is easie, and his Burden is light, *Math* 11. *last*. Because he hath freed us from those heavy Yokes and Burdens that lay on them, as, of many costly Sacrifices, long and tedious Journeys, prohibition of many Meats, observation of many Days, Rites, and Ceremonies; from all which we are freed by Christ. *Thirdly*, In the Efficaciousness, or Power of it: there was less of the influence of the Spirit of grace, given to ordinary believers under the Law, than to those under the Gospel; this plentiful Effusion of the Spirit, being reserved unto the time of Christ's Ascension, *John* 7. 39. *Eph*. 4. 7, 8. *Heb*. 7. 18, 19.

(*Sixthly*,) What those special spiritual blessings are, which are promised in the Covenant: which are first, in general, That God will be a God to them, *Gen*. 17. 7. and a Father, 2 Cor. 6. *last*. that is, He will do, all God and a Father can, as he can do all things; and is as willing, as he is able,

Psal.

Psal. 84. 11. *1 Tim.* 4. 8. More particularly, *First*, That he will give them his Spirit to work all in them, and for them, *Ezek.* 36. 26. *Luke* the 11. *Secondly*, That he will give them the sanctifying knowledge of himself and his will, *Ezek.* 36. 26. *Thirdly*, That he will pardon all their sins, and look upon them as righteous in his Christ, *2 Cor.* 5. 19, 21. *Fourthly*, That he will sanctifie their natures, to the mortifying of their corruptions, and the quickning of their graces, *Rom.* 6. 4, 5. & 8. the 13. *Jer.* 31. 33. *Ephes.* 2. 1. *Fifthly*, That he will take away their heart of Stone, and give a heart of Flesh; the double Spirit, and give a single Spirit; the froward Spirit, and give a teachable Spirit, *Ezek.* 11. 19. and *chap.* 36. *Sixtly*, He will not only give grace, but growth in grace, *Malach.* 4. 2. *Lastly*, That he will never leave the work of his grace, until he hath perfected grace in glory, *Jer.* 32. 39, 40. *Phil.* 1. 6.

Seventhly, To meditate of the Signs of being actually in Covenant; as, *First*, a lively faith working by love to God, and all that is God's, *John* 3. 16. *Gal.* 5. 5. *Secondly*, A Reciprocation of promises; as God promised to be our God, so we to be his People, *Deut.* 26. 16, 17. as he promised to give Christ, and grace, and glory, so we promise faith, and love, and new obedience. *Thirdly*, The Counterspane, or Copy of the Covenant, they that enter into Covenant one with the other, you know each Party hath a Counterspane, or Copy of it: so is it between God and the Soul, as the Covenant is reciprocal, so the Copy of the Covenant is drawn on the heart, *Jeremy* 34. 34. *Fourthly*, They have the Spirit of God to reveal, and

and make known this Covenant to them, *Jeremy* 31. 34. and to enable them to do what is required in the Covenant, *Ezek.* 36. 26, 27. *Fifthly*, Such as are in Covenant they have the fruits, and effects of of it; as, *First*, Softness of heart, *Ezek.* 11. 19: *Secondly*, Sincerity of obedience, *Ezek.* 11. 19, 20. *Thirdly*, Growth in grace, *2 Cor.* 7. 1. *Fourthly*, Perseverance in grace, *Jer.* 32. 39. *Fifthly*, A conscientious care to renew their Covenant with God upon every breach of it, *Jer.* 50. 5.

Eighthly, To meditate on the means of getting an interest in the Covenant, if you do not yet find your selves actually in Covenant; as, *First*, To humble your selves under the abuse of his grace in the first Covenant; *Secondly*, To give him the glory of his grace in vouchsafing to enter into another, and a better Covenant, not only to give grace, but perseverance in grace; *Thirdly*, To be willing to Covenant with God, as he with you, *Deut.* 26. 16, 17. *This Day the Lord thy God hath, &c.* *Fourthly*, To close with the great design of God; in saving of poor lost sinners, in making such a Covenant with them in Christ, and in order to it to renounce the former Covenant of works, all your own righteousness; and desire with the Apostle to be found only in Christ, having his righteousness that is by faith, the righteousness of God, *Phil.* 3. 9. Because by the works of the Law, no Flesh living can be justified, *Rom.* 3. The Jews going about to establish their own righteousness, made void (to them) the righteousness of Christ, *Rom.* 10. 3. Yea, and you are to renounce all other Covenants, with Sin, Satan, and the World, for God will never enter into Covenant with those
that

that are in Covenant with his Enemies, *Isai. 28. 19.*
2 Cor. 6. 14. *Firstly*, To go unto God,
 by fervent, and constant Prayer, and entreat him
 to remember his Covenant, and glorifie his grace
 in it upon you, by giving his Spirit for the ena-
 bling you to close with his great Design in the
 Covenant. That he would put his Law in your
 heart, and write it in your inward parts, and give
 you that new Spirit, which may cause you to walk
 in his Statutes, and keep his Commandments, and
 do them, *Ezek. 36.*

Nimbly, To meditate on the many and weighty
 motives there are, to quicken every one to get an
 interest in this Covenant of Grace; as, *First*, The
 sad, and miserable condition of all such, as are
 without Covenant. They are without God in the
 World, and without hope, *viz.* of a better life,
After this, Eph. 2. 12. They must look to be judg-
 ed by a Covenant of works; and if Men be not
 able to yield obedience to any one command of
 God, as they ought, and yet bound to yield obe-
 dience unto all the whole Law, or no life, (do,
 they must all, or die eternally for the breach of
 the least Commandment, *Dent. 27. last*); The con-
 sideration of this should make every wicked man
 tremble to continue a moment in his natural, un-
 regenerate state, and speedily to come unto Christ.
 Yet further, consider the miserable condition of
 men in this: so long as they are without Covenant
 they cannot expect any blessing or mercy from
 God, either corporal or spiritual, outward or in-
 ward; for all blessings, and mercies, they are con-
 veyed to a People, in, and by virtue of the Cove-
 nant, *Zach. 9. 11.* Whatsoever men have and en-
 joy,

joy, being out of Covenant, they have it in wrath; and not in mercy: as a curse, and not a blessing, *Mal. 2. 2.* Secondly, Meditate on the happy and blessed estate of such as are actually in Covenant: they have an interest in God, and Christ, his Spirit, and all that is theirs, *1 Cor. 3. 22.* *last. Hos. 2. 18 to the end.* And as all that is good, in God, and Christ, is yours, so all that evil that is yours, is Christ's. Your sins, *2 Cor. 5. last,* and your sufferings, *Isaiah 63.* He is afflicted in all your afflictions. Secondly, You may go boldly to the Throne of Grace, for the supply of all your wants, *Heb. 4. last,* and with assurance to be accepted, and answer'd, in whatsoever you shall ask, according to his will, *1 John 5. 14.* Thirdly, It's that will bring you comfort in the saddest condition you are, or can be in. When they spake of stoning *David,* He encouraged himself in the Lord his God; *2 Sam. 23. 5.*

Again, To meditate on the excellent properties of this Covenant, How that it is the most free, sweet, full, and unchangeable Covenant; First, For the Freeness of it: there was nothing in Us to move him to it, but his own grace, therefore call'd a Covenant of grace; nothing requir'd on our part, but only faith, Believe in the Lord Jesus Christ, and thou shalt be saved, *Acts 16. 31.* Secondly, For the Sweetness of it; you may see it in these three things: First, He requires no more of us, than he promiseth to work in us by his Spirit, *Ezek. 36. 27.* Secondly, He promiseth to overlook all our unwilling trespasses, faultings, and failings, where they are bewail'd by us; and to accept the will for the deed, the endeavour for the work,

work, 2 Cor. 8. 12. our imperfect obedience for perfect, Heb. 11. 13. *Thirdly*, He will look upon, accept of the perfect Obedience, the full satisfaction of Jesus Christ for us; as if we had yielded it in our own Persons, 1 Epist. John 2. 1. *Thirdly*, To meditate on the fulness of this Covenant, that it contains promises of all things concerning life, and godliness, this life and a better, 2 Peter 1. 1. Timothy 4. 8. That he will be a Sun, and a Shield, give grace, and glory, and will withhold no good thing, Psal. 84. 11. *Fourthly*, On the unchangeableness of this Covenant, that it is an everlasting Covenant, Jer. 17. 7. Jer. 32. 39, 40. Mal. 3. 6. Heb. 13. 6.

Fifthly, To meditate on the duties you owe to God, in respect of this new Covenant of grace, as, *First*, To be still admiring, and adoring the free, and rich grace of God, in making such a Covenant with you, notwithstanding you had abused this grace, in the first Covenant; and that he should bring you forth under the dispensations of the new Covenant, that so far excels the old, as you have seen, in the clearness, easiness, and efficaciousness of it; and further should so manifest and magnify his grace towards you, as to make his Word, and Rod, effectual to bring you within the Bonds of the Covenant.

Secondly, Study well this Covenant of grace, and acquaint your selves, more and more with the many, and precious promises, contained in it: Especially those that most concern your present wants and necessities, and labour to suck out the sweet, and comfort of all, by Meditation, Faith, and Prayer.

Thirdly,

Thirdly, Let it be your care to walk worthy of, and suitable to, the grace of the new Covenant; remembering you are under a better Covenant, than that made with them under the old Testament, and therefore you ought to have better lives, seeing you have a better Mediator, and better Promises, and better Means, than they had, and therefore should have better Conversations: The mysteries of the Gospel are more clearly reveal'd to you, Christ's Yoke is an easie Yoke, and his Burden a light Burden, in comparison what they were under; his Spirit poured out more plentifully than heretofore, upon ordinary Believers: & therefore all these should be, as so many Engagements, so many encouragements to a more humble, holy, spiritual, and Heavenly walking before the Lord; and a more thankful, chearful, faithful, and fruitful service of the Lord, *Luke 1. 74. 75. 2 Cor. 7. 1. 2 Pet. 1. 4. to the 12. 1 Cor. 15. last.*

Fourthly, Having at any time relapsed into sin, (especially gross, and scandalous sin), to renew, as our humiliation under it, so our Covenant of more circumspection, and watchfulness against it, after that Example, *Jer. 50. 5.* And the rather, because there is a great proneness in us, as well as others, unto back-sliding, and there are continual outgoings of corruption in us, as well as others, to deal falsely with God, in our Covenant, as they, in *Psa 78. 36, 37.* And therefore our duty is (that who are in Covenant with God) upon our breach of Covenant, to renew our Covenant of more circumspection for the future, especially in times of Affliction, and on Days of Humiliation, and when we are to draw near to God in that great Ordinance

nance of the Lord's Supper; but still remember we go out of our selves, and fetch strength from God's Covenant, to enable us to it, *Eph. 6. 10.* And thus much of the Covenant of Grace.

Now, Fourthly, the Works of God.

Señ. 4. And the Works of God are either, his Works before time, or in time. *First,* His Work before Time is his Decree: now the Decree of God is his unchangeable purpose with himself from all Eternity, concerning the making of the World, and all the Creatures in it, especially Men, and Angels, their ends, and the means to bring them to those ends, for the manifestation of his glory, *Eph. 1. 11.* And in, and about this Decree, we may profitably meditate on these things.

First, The infinite goodness of God in having us, in his heart, for so much good, not only before we were, but before the World was, even from all Eternity.

Secondly, The distinguishing love of God in this, that we being all in his hands, as the Clay in the hands of the Potter, to make either Vessels of Mercy, or Vessels of Wrath, he should not appoint us unto Wrath, but to obtain Salvation by Jesus Christ, *1 Thes. 5. 9.*

Thirdly, The infinite wisdom of God, in appointing, not only the ends of all his Creatures, but the means to bring them to those ends, *Hosea 2. 21, 22.*

Fourthly, On the unchangeableness of this Decree, *Mal. 3. 6. I am Jehovah that changeth not.* *2 Tim. 2. 19.* All these should make us cry out with
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the Apostle, *Rom. 11. last. & Colos. 1* Oh the depth of the wisdom of God!

Secondly, For his Works in time; they are Creation, and Providence: *First*, Creation, and herein, 1. Take notice what it is, *sc.* that first outward act of God, whereby according to his Eternal purpose, of nothing, by his very Word he made the World, and every Creature in it very good, *Gen. 1. last.*

Secondly, To look into, and study this Voluminous Book of the Creation, wherein every Page will afford you fresh matter of Meditation, and every Creature have a Tongue to tell you of those glorious Attributes of God that shine forth in all, especially in that curious Master-piece of *Man*, *Psal. 139. 14. I am fearfully and wonderfully made, &c.* and here to meditate on these five things, the Eternity of God, the Almighty Power of God, the infinite wisdom of God, the unsearchable goodness of God, and the excellent end wherefore he did all this.

First, The Eternity of God, he must needs be an Eternal Being, seeing he was before all Beings; he that made Time, and all things, must needs be before Time, and all things, and so Eternal, without beginning, and without end, *Psal. 102. 25, 26.*

Secondly, The Almighty Power of God, in that He was able to make so great, and glorious a Fabrick, and all things in it of nothing, by his very Word, *Psal. 82. 11, 12, 13.*

Thirdly, The infinite wisdom of God, in making all things in such an excellent Order, harmony, and beauty, appointing every Creature its

proper place, and use, making all serviceable one to another, and all to the good of the Universe: *Psal.* 104. 24.

Fourthly, The unsearchable Goodness of God, in that, notwithstanding he was infinitely good, and blessed in Himself, without a Creature; yet should communicate his goodness, and blessedness, to the Creature. *Acts* 17. 24, 25, 26. His goodness also appear'd, in making every Creature good, and providing all things for the good of the Creature: but above all, in making the World, and all things in it for Man, and man for Himself. What should the Meditation hereof, but cause all of us to be still singing, and saying with *David*, *Psal.* 18. 1. Oh Lord, how excellent is thy Name in all the Earth! *Oh Lord, what is man thou should'st take such notice of him, and make such account of him!*

Fifthly, To meditate on the excellent end of his doing all this, *viz.* that he might have his glory from us, *Revel.* 4. *last.* He did not make any thing, for any need he had of it, or of us; but, that he might discover his unsearchable goodness to us, and to this end did create us, after his own Image, gave us a reasonable, and understanding Soul; whereby we might come to know him, and contemplate all his glorious excellencies, which shine forth in the Creation of the World: for the invisible things of God, *viz.* his Eternal Power, and God-head, are seen by the Creation of the World, *Rom.* 1. 20. and therefore a just cause of humiliation to us, that we eye him, and answer him no better in the ends of our Creation: but of this, more hereafter.

The Second Work of God in Time, is, His Providence.

In this Head of Meditation, I shall stay the longer, because it is generally so much neglected: and in opening of it, I shall do these things; *First*, Shew you, What it is; *Secondly*, Give you some Grounds for your Meditation on it; *Thirdly*, Shew you, What those things are you are to meditate on, in, and about it.

First, What it is, viz. That continued act of God, whereby He takes notice of, preserves, and governs, all, and every Creature, to those ends, and by those means, which he appointed with Himself, to the glory of his Name, and the good of his Elect.

Secondly, For the Grounds, or Reasons, why you are to meditate on this; *First*, Because it will make you to acknowledge God in all your ways, *Prov.* 3. 6. *Secondly*, It will cause you to see the loving-kindness of the Lord, *Psal.* 107. 43. *Thirdly*, It will quiet your Spirits under whatsoever befalls you, *Job* 1. *last*. *Psal.* 39. 9. *Fourthly*, It will enlarge your hearts in thankfulness for his distinguishing providences over you, *Psal.* 103. 1, 2, 3. *Psal.* 116. 1, 2. Yea, it will make you admire, and adore him in them, as it did *David*, *Psal.* 8. 3, 4. *Psal.* 144. 3. *2 Sam.* 7. 18, 19. *Fifthly*, It will wonderfully quicken you to an holy dependence on Him, for the future, as *Jacob*, *Gen.* 48. 15. and the Apostle, *1 Cor.* 1. 10.

Thirdly, For the things to be meditated on, in the providences of God, they are these; the kinds

of it, the parts of it, the extent of it, the ends of it, the experiences you have had of it (all full of admiration!); and how to carry your selves under all sad and glad Providences.

First, For the Kinds of it: *First*, There is God's general Providence over all, from the greatest to the least; and there is his special Providence over his Church, and People, in a special manner, taking notice of them, and the care of them: which made *Austin* to cry out, (*O bone Omnipotens*) Oh good God, which dost so govern all, as not to neglect any; so look't after thy Children, as if all were but one; and so respects every one, as if one were all.

Secondly, The providences of God, are either the providences of his Mercy, or of his Justice.

First, For his merciful Providences; here take notice of, and meditate on, the properties of this Mercy, and the special branches of this mercy.

First, For the properties of this mercy; *First*, It's a free mercy, *He is merciful to whom he will be merciful*, *Rom* 9. 15. *Secondly*, That it is a rich mercy, *Rom* 10. 12. *Thirdly*, An everlasting mercy, *Psal.* 103. 17. To whom he is once merciful, he is ever merciful, he can as soon forget to be, as forget to be gracious, and merciful to his; and, more then so, *Fourthly*, He delights to shew mercy to his, *Micah* 7. 18.

Secondly, Meditate on some of the special Branches of this Mercy to the Body, to the Soul; *First*, To the Body as these, the Lord's forming, and fashioning us, so handsomely, and comely in the Womb, bringing us forth in perfection of parts, upholding our Souls so long in life,

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life, giving and continuing to us the use of our Senses and Limbs, when others want them; and would give a World for them (if they had the use of them); and all these from God, and not from Parents; and all of free-grace, there being no more in us, than others, to move Him to this Mercy, and to distinguish us, as he does in his Mercies, so as to give us health, when others are in sickness; and strength, when others in weakness; and maintenance, when others in wants; and liberty, when others in bonds; and peace, when others in trouble: should also give us perfection of parts; when others are Monsters; give us our sight, when others are blind; our hearing, when others are deaf; our speech, when others are dumb; our feet, when others are lame. The serious meditation on these Body-mercies, will let us see, what abundant cause we have of thankfulness, and improving all to his glory.

Secondly, To meditate on God's special Mercies to your Souls, as these: his Electing-mercies unto life, his enlightning mercy, with the saving knowledge of himself, his Calling-mercy, not only to the knowledge, and profession, but the faith, love, and obedience of the Gospel; his adopting mercy to be the Sons and Daughters of the ever-living God; his justifying-mercy, freely of his grace, his Sanctifying-mercy with his grace, his strengthening and establishing mercy, in the ways of grace; the continuance of the precious means, and seasons of grace, to build you up still further in grace, and gracious practises; In short, the giving Himself to be your Father, and Portion; his Son to be your Redeemer, and Saviour; his

(38)
Spirit to be your Sanctifier, and Comforter. Serious meditation on these Soul-mercies will cause you to say with *David*, *Psal.* 103. *Praise thou the Lord, O my Soul, &c.*

More particularly, distinctly, and fully, To meditate on these merciful providences: His converting-providence, his protecting-providence, his disposing-providence, his correcting-providence, his supporting-providence, and his refreshing-providence.

First, His Converting-providence, in bringing us forth under the light of the Gospel, and causing the light of his glorious grace, in the face of Jesus Christ, to shine into our hearts, to turn us from darkness, to light, and from the Power of Satan, unto God; in placing us under a faithful Ministry, and blessing the Ministry to our Conversion, and Edification, in saving-knowledge, and grace, when he leaves others (under the same Ministry) in their dark, dead, Christless, and graceless condition; Amongst other things which *Deza* in his last Will, and Testament, gives thanks for, this was the first and chief, that at the Age of 16. Years, God had called him to the knowledge of the truth. Although we cannot tell the Time or Person, yet if we can find the Work, a thorough-change of heart, and life; let us still remember to meditate on God's distinguishing-love, and grace, and mercy in it.

Secondly, Take notice of, and meditate on God's Protecting-providence, how he hath watched over us, and ours, from the Womb, to this very Day, protecting us from many sins, temptations, and dangers, we have been exposed to, and others
have

have miscarried by; as for instance, from the rage of Satan, malice of Men, violence of the Creature, from Fire, falls, many tormenting sicknesses, and diseases, others lie groaning under; how wonderfully and graciously, we have been preserv'd from the Sword, Famine, Pestilence, in those evil days that lately pass over us: When so many thousands were swept away by them, we and ours were made up amongst his Jewels, had our lives given us for a prey, he turned our Captivity, and restor'd our liberty, and since lengthen'd out our tranquility, and made us dwell in safety, quiet from the fear of evil, and that in the midst of many fears, and dangers, sad expectations, and great provocations; Take notice also of, and meditate on his providences, as over your selves, so yours, especially your little ones: How wonderful is God every day in the preservation of them; I shall give you an instance only of one. Divers being in a Family, to fast, and pray, a little Child went out to a Pond much frozen (being Winter), either to slide, or whip his Top: in the Pond was made two holes, for the safety of the Fish, and taking up of Waters; into one of these holes the Child fell: being soon missed, and searcht after, he was found in one with his armes spread over the Hole: had the Hole been wider, or he not so soon lookt after, he might have perished; the Reporter of it was an Eye-witness of the deliverance. And may not some of you speak of the like deliverance of yours? Above all other protecting providences; I shall commend to your serious, and thankful meditation; *First*, That God hath hitherto, and still doth protect a little Flock of
 Sheep

Sheep in the midst of a World of Wolves, and Lyons, and Bears, and Tygers, which are continually set on mischief; The *Second* is this, that God maintains, and upholds a little grace in life, and vigour, in the midst of such an abundance of corruption. The reason is obvious, because though the World be the Devil's, the Church is God's; though corruption be ours, yet Grace is the Lord's; and he hath promised, though the Devil, and his Instruments rage never so much, *Yet the Gates of Hell shall never prevail against it, Matth. 16. 18.* and where he hath begun a good work of grace, he will never leave his own work, till he hath perfected it in glory, *Phil. 1. 6.*

Thirdly, Take notice of, and meditate on God's Providing providence, how he hath provided for you, and yours, from time to time, in all your wants, and streights, at such a time he raised up friends to you, to supply your wants; at such a time, he sent Customers into your Shops, and gave you vent for your Commodities; at such a time he prosper'd your labours, and when you had but little, made it enough to satisfy you and yours. You may remember, many of you, when your estate and condition was very low, but now God hath so prosper'd you, as you have attain'd to a great Estate; you should therefore think on the goodness of God to you, in it; and labour to answer him in the end of it, by doing the more good with it, as God requires, *Deut. 5. 15. Deut. 26. 5, 6.* and *Jacob* did, *Gen. 32. 10.* It's storied of *Agathocles*, a King of *Sicilly*, who having been a Potter's Son, would always be serv'd at his Table with Earthen Vessels, to mind him of the mean
and

and low estate he was in at the first; you should do likewise, remembring, and considering, that if you be proud of it, and more covetous than ever (as the most are) God hath times, and ways enough to humile you, and make you poorer than ever; you should learn also from the Providing-providence of God for others, to trust him for your selves, and yours, whatsoever your streights, and necessities are. You have examples in sacred and Ecclesiastical stories to encourage you, as, the Lord's preserving the poor Widdow, and her Family by a little Meal in the Barrell, and Oyl in the Cuse; the Lord's sending the Ravens to feed *Elijah* (who were more likely to feed on it, and him) and afterwards to go in the strength of that food 40. days together. *Elizabeth Young*, Martyr, answered the Persecutor, If you take away my Meat, I trust, God will take away my Stomack; One *Martyr* lying hid, in the time of the *Parisian* Massacre, had a Hen that came constantly every Day, and laid an Egg, by which he was sustained for a Fortnight together. And some of you have heard, or read, how by a Miracle of Mercy, God relieved *Rachel* in a straight Seige, by an innumerable company of Fishes, cast upon the shore; I need not instance in any more; your own, and others Experience can suggest many.

Fourthly, To take notice of, and meditate on God's Disposing-providence of you, and yours; and that not only infinitely beyond your deserts, but above your Prayers, Faith, & Hope. *Plato* being ready to die, gave thanks for three things; *First*, That he was made a man; *Secondly*, That he was born in *Greece*; *Thirdly*, That he liv'd in the time
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of *Socrates*. If a Heathen, much more should Christians take notice of God's gracious Disposing-providences, as, amongst others, these, That he gave us a being amongst Men, and not amongst Beasts; amongst Christians, and not amongst *Pagans*; amongst Protestants, and not amongst Papists: that we were born of such godly Parents, as gave us good counsel, and good example, brought us up under godly School-masters, and Tutors, and Ministers, to go in, and out before us, in soundness of Doctrine, and integrity of Conversation; that God gave us our Lott, and Habitation in such a Place, where we found many Benefactors, and many good Counsellors, many Body, and Soul-friends; and where we had many helps, and encouragements, and opportunities for the doing, and receiving of good: How at first, you thought to be of such a Calling, but God disposed you to another more fit for you, and you for it; once you thought to have led a solitary life, and live like a Hermit, but God made you know that you were not only born for your self, but the glory of God, and the publick good; you thought once to have matcht into such a Family, and with such a Person, which if you had, you had been undone, but God so disposed, as to give in the heart of another Companion, every way more meet for you, in Religion, Disposition, and Conversation, and brought you into such a Family, as you have cause to bless God for it all your days, and break out, and say, Oh the All-wise, gracious, disposing providence of my God, *Praise thou the Lord, O my Soul, &c.* Believe it Christians, it's a sweet thing to eye God in his wise Disposals: it will mightily

tily strengthen our faith in his Promises, Providences.

Fifthly, Take notice of, and meditate on his Afflicting-providence, in, and under what he hath call'd us to do, and suffer: you may remember the time, when we have been full of fears, and doubts, how we should go thorow such a service, and undergo such a hardship, but we have graciously found the Lord coming in mightily to assist us, and carry us through all, to his Glory, our own, and others comfort: thus *Paul* found it, *2 Cor.* 12. 9, 10. *2 Tim.* 4. 16, 17. And thus also should we, did we but look up to him for it: for his promise is, if we acknowledge him, in all, he will order all for us, *Prov.* 3. 6. If we cast our care on him, he will take the care of us, *1 Pet.* 5. If we commit our thoughts, and ways to him, he will establish us, *Prov.* 16. *Psal.* 37. and by the experience we have of his presence with us, and assistance of us, we shall be enabled to live by faith in him, for the future, *Isaiab* 40. 29.

Sixthly, Meditate on his Correcting-providence: how that; of very faithfulness, it is he hath corrected you, if he had not, you had gone on still in such and such evil courses, and the neglect of such and such duties, but (blessed be God) you now can say with *David*, It's good for you that you have been so afflicted, for you have learnt thereby to keep God's Statutes. If you had not been so afflicted, you should have been as vain, and proud, earthly, and covetous, Sensual, and Voluptuous, as others; and therefore not to repine at the Rod, but bless God for it; for the truth is, as (one well) The best of us are but like a Boy's
Top,

Top, that will go no longer than 'tis whipt: too many will not mend their pace, and run the ways of God's Commandment without a Rod; and therefore to hearken to that Counsel of the Apostle, *Heb. 12. 5, 6. My Son, despise not the Chastisement of the Lord, &c.*

Seventbly, To take notice of, and meditate on his Supporting-providence, under the Rod, how that as God of his faithfulness hath corrected us, so of the same faithfulness he hath not taken away his loving-kindness: though we have not been without correction, yet we have found much compassion, have had abundant experience of his supporting-grace under such, and such pains, fears, troubles, temptations, and corruptions: he hath not layn more on us, than he hath given us strength to bear, he hath corrected us in much measure and mercy, and hath been our strength in, 1, and our Salvation out of all, *Psal. 34.*

Eighbthly, To take notice, and meditate, on his Refreshing, and Reviving-providence. How hath the Lord remember'd, and made good his promise to you, from time to time, as that *Isaiah 57.* of not contending for ever; and that *Psal. 111. 7.* of remembring you in your low estate; and that of *Job* lifting you up, after he had cast you down; and that of the Apostle, *2 Cor. 1.* making your consolations to abound, as your sufferings have done. Hath not the Lord heard, and answered your Prayers for your selves, and others, and comforted you for the time, he hath afflicted you? and therefore in all, and for all, to blefs him, and live still by faith in him, as *David* did, *Psal. 31.* from the first to the 10. Vers. and *Moses,* *Deut. 6.*

18, 19. and *Deut.* 10. 10. and *Hannab*, 1 *Sam.* 1. 27. And, that you may still find supporting mercy under, and refreshing, and reviving mercy out of all your afflictions, To meditate on the many sweet, gracious, and holy ends God aims at, in all your afflictions; as, *First*, in respect of God, you are so afflicted, that he might give you more experience of himself in his greatness, and his goodness, in his sin-revenging Justice, and in his grace-rewarding Mercy. 2 *Chron.* 33. 13. (then) *Manasseh* knew God to be the Lord; he knew it before, but then by experience, that God was able to humble the proudest sinner: *Secondly*, In respect of Christ we are so afflicted, that we may be made conformable to our Head, *Rom.* 8. 29. who was consecrated through affliction, *Heb.* 2. 10. and that we might have the fruit of his purchase. In 1 *Cor.* 3. 21. you may find Death it self (the chief of all afflictions) is reckon'd up amongst those Goods and Chattels he hath purchased: and if Death be yours, then certainly every other Affliction is yours, and for your good, 2 *Cor.* 2. 11. 2. In respect of Satan; *First*, That we may have the more experience of his Wiles; and, *Secondly*, That we may prove him a Liar, as *Job* did in the first and second Chapter; and, *Thirdly*, That being sensible of our own weakness, we may be made to flie to our Captain for wisdom to discover it, and strength to resist him; and hereby be assur'd of Victory over him in the end; that he will in due time tread Satan under our Feet, *Rom.* 16. *Fourthly*, In respect of the World, we are so afflicted; *First*, That it may be an Evidence to us, that he hath chosen us out of the World, *Job.* 15. 19. *Secondly*, That hereby he might

might wean us from the World, considering the vanity, uncertainty, insufficiency, and unsatisfactoriness of all Creature-comforts. *Fifthly*, In respect of others, in the World, we are so afflicted : *First*, That God may distinguish us, from them, whose Portion is only in this life, *Psal. 17. (at the end.) Mal. 3. last. Secondly*, That he may teach us to sympathize with others in their afflictions, whom we are apt to forget, until we pass under the same, or the like affliction, *Amos 6. beginning. Sixthly*, In respect of our selves, our corruptions, our graces, our duties, our comforts : *First*, Our sins, that he may discover some, humble us under others, purge out others, and prevent others, *Deut. 8. 11. Secondly*, In respect of our graces, that he may try them, and discover them, exercise them, and establish them, *1 Pet. 1. 6, 7. Thirdly*, Our duties, that we may be more minded of them, made more forward to, fervent, frequent, and constant in them; *Isaiah 26. 16. Hosea 6. 4, 7, 8. Fourthly*, Our comfort, that as our sufferings abound, so our consolations may by Jesus Christ, *2 Cor. 1.*

Ninthly, To take notice of, and meditate on the Use, you and the People of God have made of those providences : *First*, Search and see, What benefit you have reaped by them : remember at such a time God corrected you with such a great affliction, a long sickness; at such a time gave you great success in your affairs, distinguished you from many Persons, and Families in your enjoyments. Hath these distinguishing providences distinguished you in your thankfulness, serviceableness, and fruitfulness ? Have you been more humbled

bled, purged, spiritualiz'd, and Heavendiz'd by them? then they are sanctified, and in mercy to you; otherwise not, if you be not better'd by them, but the worse for them, more proud and wanton, forgetful of God, and others, that want them; as God hath distinguished you in his Mercies, so he will at last in his Punishments. *Secondly*, See, whether you have been quickned by them, to bring more glory to God in the Place, he hath set you. God hath done this and that, for you above others; Ask your own hearts, what you have done for Him above others: *Hannah* after many Prayers, and Tears, obtain'd a Child from the Lord: she in token of thankfulness, gave him back again to the Lord, 1 *Sam.* 1. 27. Have you done likewise? God hath given you health, and strength, and wealth, gifts and graces above others; have you given them back again, for the honouring, and serving Him above others? if not, you will one day repent bitterly, as he did, that had been more careful to serve his Master on Earth, the King of England, than the King of Heaven and Earth. (*Woolsey*).

Thirdly, See what good you have done to others by these distinguishing Providences. Has God's goodness to you, wrought more goodness in you to others, stirr'd you up to do more good to the Country, Church, State, Place, City; Family, wherein God hath set you? Have your Husband, Wife, Children, Servants, Friends, and Acquaintance, been the better for you? if so, then these Providences have been in Mercy to you, but otherwise, if God hath been so good to you, and you have done no more good for Him, and His; you

have minded only your selves, and lived only to your selves; you will one day wish, you had been among the Number of the poorest, and miserablest Beggars, than what you are, to have so much, and do no more good with it; yea, the very Heathens will rise up in Judgment, and condemn you, for they could say, *Non nobis nati*, they were not born for themselves, but their Country; Another, *Mallem mihi male esse, quam molliter vivere* (*Seneca*) I had rather be sick, than be idle, and do no good. And thus you see, What those things are, you are to meditate on, in, & about God's merciful Providences.

Secondly, Take notice what you are to meditate on, in, and about the Providences of his Justice, and Judgments; as these, the Equity, the Impartiality, the Severity, the Unsupportableness, and the Unavoidableness of his Judgments, and our Duties in respect of them.

First, The Equity of his Judgments, that God is most righteous in all, and can do none wrong, and punishes all less than they deserve, *Exra* 9. Ignorant Persons, and wicked Men, would make him a God, made all of mercy; but you must know, and consider, He is as just, as he is merciful, and Infinite in both: as, Infinite in Mercy to Pardon the Penitent, so Infinite in Justice to Punish the Impenitent. Whence you shal find, that where his Nature is laid down, He is described by his Justice, as well as his Mercy, *Exo* 34. 6, 7, 8. and *Nab*. 1. 2, 3, 4.

Secondly, The Impartiality of his Justice, and Judgments. He never did, nor will connive at any sin, or sinner; He did not in his own Son, who knew no sin, yet because He took upon Him our sin, therefore He laid upon Him the fierceness of

of His Wrath, *Lament.* 3. 12. and if He would not spare sin in His own Son, certainly he will not in others, that go on impenitently, and securely, in any sin; for there is no respect of Persons with God. He regards not the Rich more than the Poor, the Noble than the Ignoble, the Wise than the Simple: He will spare neither King nor Subject, High nor Low, Rich nor Poor, Old nor Young; no not His own People, if they sin against Him, *Amos* 3. You only have I known of all the Families of the Earth, therefore I will surely punish you for your Iniquities.

Thirdly, The severity and terribleness of His Judgment in all Ages, upon Persons, Families, Towns, Cities, Kingdoms, Countreys, all impenitent, and incorrigible sinners; you may see it in His Judgments on the old World, *Sodom* and *Gomorrah*, *Egypt*, and *Jerusalem*. You may read more in *Levit.* 26. *Deut.* 28. *Psal.* 7. 11, 12, 13. *Psal.* 11. 5, 6, 7. *Isaiah* 1. 33. *Mal.* 4. 1: *Zeph.* 1. to the end.

Fourthly, Meditate on the unsupportableness of God's Judgment, *Psal.* 90. 11. Who knows the power of thy anger? *Ezek.* 22. 14. Can thy heart endure, or thy hands be strong in the day that I shall deal with thee? *Isaiah* 33. 14. The sinners in *Zion* are afraid, fearfulness hath surpriz'd the Hypocrites, *Who shall dwell with devouring Fire, and everlasting Burnings?* and *Nabum.* 1. 2, 3. *Jer.* 10. 10.

Fifthly, On the unavoidableness of his Wrath, *Amos* 9. 1. to the 6. *Though they dig to Hell, thence shall my hand take them; though they climb up to Heaven, thence will I bring them down.*

Sixthly, To take notice, and meditate. On the Duties the Scripture frequently calls upon you to perform, in respect of the Judgments of God. I shall but name a few, because they are obvious to you in reading the Scriptures; as these, To take notice of them, and lay them to heart, to search and try your ways, what special sins of yours have had a hand in pulling down, and continuing of these Judgments upon you and others; To humble your selves before the Lord under them, for your sins that were the cause of them; To accept of the punishment of your iniquity and acknowledge the Lord is not only righteous, but gracious in punishing you less than you deserve; And, *Lastly*, To turn every one of you from the evil of his doings, and learn righteousness by his Judgments, that are on the Earth, *Isaiah 26. 9.*

Secondly, To meditate on the parts of Providence, which are three, Observation, Preservation, Gubernation; *First*, God, He observes, and takes notice of all, and every Creature, *Pro. 15. 3.* His Eys run to and fro thorow the Earth, beholding the evil, and the good; *Heb. 4. 13.* *All things are open and naked to him, with whom we have to do;* but, especially he observes and takes notice of his Own, *Psal. 33. 18.* *Behold, the eye of the Lord is upon them that fear him, and hope in his mercy;* *Psal. 34. 15.* *His Eyes are upon the righteous, and his Ear open unto their Prayer.*

Secondly, God preserves all and every Creature, Man and Beast, *Nehem. 9. 6.* but especially his Children, *Job 5. 19.* *Isaiah 43. 1, 2.*

Thirdly, God, He governs all, and every Creature, to those ends, and by those means which He hath

hath appointed, He Rules in all the Kingdoms of the World, but especially in *Jacob*, *Isaiab* 46. 3. He is their God, and Guide unto death, *Psal.* 48. *last*. All these parts of Providence are full of wonder, that God being so High and Holy above the Creature, should humble Himself, to respect things done in Heaven, and Earth; that He should not only give a Being to the Creatures, but uphold them in their Being, that he should not only vouchsafe the means to bring them to their ends, but order and dispose of all those means to those ends; Oh the wonderful condescension of the great God, to his poor worthless Creatures, *Psal.* 31. 19. Oh how great is thy goodness! &c. Then,

Thirdly, To meditate on the extent of this Providence, not only to every Creature, but to the least act of every Creature, so as not a Sparrow falls on the ground, or Hair from the Head, or a Tyle from the House, or a Word from the Mouth, or an Answer from the Tongue, no nor a Thought from the Heart, without the Lord, *Mat.* 10. 29, 30. *Pro.* 16. 1.

Fourthly, Meditate on the ends of his Providence, *viz.* His own glory, and the good of his Church, and People. Whatsoever He doth in the World, He doth in relation, *First*, To his own glory, *Rom.* 11. *last*. And, *Secondly*, Man's good: *Rom.* 8. 28.

Fifthly, Meditate on the Experience you have had of God's faithfulness, and goodness you have had in all his Providences: and this will not only enlarge your hearts in thankfulness for the present, but quicken, and strengthen you to an holy dependence, and confident expectation of the like

for the future, as it did the Apostle, 2 Cor. 1. 9. 10. To help you herein, you shall do well to make a Catalogue, and keep a Diary of God's special providences; to take a Book, and write down the most remarkablest Providences of God, over you, and yours; often read them over, and ponder them well in your minds; and that, *First*, because you may find this to have been the practise of the Saints, To observe, and register God's dealings with them, and theirs, to speak of them, and erect Monuments in memorial of them, *Psal.* 77. 12. *Ezra* 9. 26. 1 *Sam.* 7. 10. *Secondly*, Because there is an equity in it, Shall God take notice of us, and we not take notice of Him? He remember us, and we forget Him? *Thirdly*, There's a kind of necessity of writing down these special Providences, in regard of the weakness of our memories, which are so apt to forget them. *Fourthly*, Great will be the profit of it, the sight of such a Catalogue of gracious Providences, will so much the more affect our hearts with love to so good a God, and quicken us to a holy dependence on Him, and therefore to follow others in the practise of it. And to help you in it, I shall acquaint you with some special Promises, for the strengthening your faith in His special Providences; as for instance: *First*, For His Converting-providence, you have a promise, *Acts* 3. *last*. *Acts* 26. 18. *Secondly*, For His Protecting-providence, you have a promise; *Job* 5. 19. *Psal.* 125. 1. *Thirdly*, For His Providing-providence, *Psal.* 34. 10. *The Lyons shall lack, and suffer hunger, &c.* *Psal.* 37. 19. *Fourthly*, For His Directing-providence, *Prov.* 3. 6. *Psal.* 32. 8. *Fifthly*, For His Assisting-providence, 2 Cor.

12. 9. *Sixthly*, For His *Correcting*-providence, *Psal.* 89. 31. *Revel.* 3. 19. *Seventhly*, For His *Supporting*-providence, *1 Cor.* 10. 13. *Eighthly*, For His *Refreshing*-providence, *Jer.* 3. 12. *Hosea* 6. 1. *Lastly*, For His teaching us to profit by all these Providences, *Isaiab* 48. 17. *I am the Lord that teacheth thee to profit, Isaiab* 27. 9. This shall be the fruit, the taking away of their sin. To set faith in all these promises, and communicate your experiences to others, and tell them what God hath done for you, and his, as they give us an Example, in *Psal.* 44. 1. 23. And thus of the Works of God.

Sixthly, Rules how to carry our selves under prosperous, and adverse; glad, and sad Providences, Personal, Family, National.

1. Under prosperous and glad Providences.

1. Take heed of concluding the special love, and favour of God to you, because of your prosperous condition in the World: for no man can know love, or hatred, by these outward things, *Eccles* 9. 1. The wicked have, usually, the most of them, *Job* 21. *Psal.* 73. *Because it is their portion in this life, Psal.* 17. end. And yet such is the deceit of Men's hearts, as the most search the Evidences of God's love to them from their prosperity in this World, from the abundance of these outward good things, which they enjoy, as health, wealth, honour, birth, beauty, gifts, parts, knowledge, utterance, and the esteem they have in the World above others, and that amongst the wise, and the godly: whereas men may enjoy all these, and yet want the special love of God, (special, I say, not God's general love) for you are to mark

well, there is a double love of God, general and special; 1. General to all Men, of which you may read, *Mark 10. 21. Jesus beholding, loved him,* (saith the Text, of the young Man:). 2. There is God's Special love to his Elect, of which you may read, *2 Ties. 2. 16. John 13.* Now God's general and common love is manifested in bestowing on Men these outward temporal good things, as on the young Man, that came to Christ, to know what he must do to inherit Eternal Life; But for His special love, that is manifested in giving Spiritual blessings, as Christ, and his Spirit, and Grace, Faith, Repentance, Love, &c. His Fatherly Correction, and Chastisements, *Heb. 12. 6.* And therefore take heed of concluding the special love of God, because of your prosperous condition, without an interest in Christ, and a work of grace.

2. Watch against those Evils, prosperity usually leads men into, as these, 1. Forgetfulness of God, *Deut. 6. 12. Psal. 106. 7. 20.* so as to depart from the living God, *Deut. 32. 15.* and deny him, *Job 21. 15.* And as of God, so of the afflictions of Joseph, *Amos 6. 6, 7.* And as of God, and of others, so of themselves, their own latter end, *Lament. 1. 9. Jerusalem remembred not her latter end,* therefore she came down wonderfully: Secondly, Pride and disdain of others, that come short of their measure, as *Psal. 73. 4, 5, 6. Psal. 10. 4. 1 Tim. 6. 17.* It's hard to keep a low Sayle under a high condition. Men's blood, and their Estates usually rise and fall together. Thirdly, Sensuality and voluptuousness, as in the rich Fool, *Luk. 12. 19.* Fourthly, Security and fearlesness of Judgment, *Jos. 28. 19. Math. 24. 58, 59.* Fifthly, Neglect, and contempt
of

of God's Word, and Worship, *Jer. 23. 23. I spoke to thee in thy prosperity, and thou saidst, I will not hear.*

3. You are to take notice of, and make conscience of those duties, which God calls you unto, in, and by your prosperity, as these, 1. To eye God in all, as *Jacob* did, *Gen. 31. 9.* When he was about to leave his Uncle *Laban*, he told his Wives, God had taken away his Father's Cattle, and given them to him. And after, when he met with his Brother *Esau*, and found favour in his sight; he said, *I have seen thy face, as the face of God, Take what is brought thee, because the Lord hath dealt graciously with me, Gen. 32. 10, 11.* A great Cardinal writing down in his Diary, what such a Lord, and such a Prince, and such a Pope had done for him, but not a word of God; one reading it, said, This Man remembered his friends, but forgot God. And so still do too many; but take heed of it, it is the next way to have God strip you of all.

2. To walk humbly under your prosperity, and the abundance of these outward good things; being unworthy of, and less than the least of God's mercies. As our sins are greater than the greatest of God's Judgments, (*Ezra 9. 13.*); so our duties less than the least of God's mercies.

3. To live still thankfully for his distinguishing goodness to you, and when you find the sweet of any mercy, remember still to give him his glory, still to bless the Lord, that takes pleasure in his People, and delights to see his Servants prosper, *Psal. 35. 27. Deut. 8. 19. 26. 5.*

4. To serve the Lord the more cheerfully for the

the abundance of all his goodness, as having thereby more leisure from worldly imployments, to attend on the service of God, and more opportunities and abilities for the promoting of the worship of God amongst others. It's noted of *Jehoshaphat*, when the Lord prospered him, his heart was lifted up in God's ways, *2 Chron.* 15. 6, 7. and *David's* study, *Psal.* 116. 12. *What shall I render unto the Lord for all his benefits.*

5. To be more helpful to others, making a supply of others wants out of your abundance, as the Apostle exhorts, *2 Cor.* 9. remembring we are but Stewards of what we have, *Luk.* 16. 1, and therefore be willing and ready to distribute to the supply of others wants, and necessities, as the Command runs, *1 Tim.* 6. 18, 19. and *Gal.* 6. 9, 10.

6. To moderate our selves in the use of our Creature-comforts, and not take so much liberty and delight in them, as you may, *1 Cor.* 7. 30, 31. *Phil.* 4. 5.

7. To sympathize with others in adversity, *Heb.* 13. 3. Remember those in Bonds, &c. Lastly, Consider how soon your day of prosperity may be turn'd into a day of adversity; Summer will not last all the Year, therefore wise men provide for Winter, the Sun will not always shine, the Weather will not always be calm, we know not how soon a Storm may arise, and therefore in a day of prosperity, to look for a day of adversity, in wealth for poverty, in honour for dishonour, in health for sickness, in life for death, *Job* 3. 25. 24. 14. *All the days of my appointed time, &c. Revel.* 16. 7. And that you may be prepared for a day

day of adversity; 1. Hearken unto that of *Elipha*, to *Job*, *ch. 22. 21.* Acquaint thy self with God, & be at peace, labour to make your peace with God, by *Jesus Christ*, and this will fit you for, & enable you to bear adversity, *Rom. 5. 1.* 3. He that hath secured his Eternal state, will not much regard the loss of his temporal estate, *Heb. 10. 34.* they took joyfully the spoiling of their Goods, &c. And therefore hearken to that, *1 Cor. 7. 30.* *The time is but short, &c.* Get off your hearts from Creature-comforts, and you will more easily part with them, when God calls for them, as the Apostle, *Acts 21.* *What do you weeping, &c?* Thus much of your carriage under prosperous Providences.

For adverse and sad Providences, mind well these Rules, Take heed of some things, and praise others.

(1.) Take heed of some things, as these, the taking up hard thoughts of God, murmuring thoughts against God, despising and desponding thoughts under the Rod, envious thoughts of others prosperity.

1. Take heed of taking up hard thoughts of God, of questioning God's love under the Rod, for however prosperity be no mark of God's special love, yet Adversity is, as you may see clearly, *Heb. 12. 6.* and *Revel. 3. 19.* *Whom I love, I re-buke and chasten.* Q. But you will say, To whom is it a pledge of God's special love? Ans. Not to all, but some, not to the wicked, but the godly; Not to *Cain*, but to *Abel*; not to *Esau*, but to *Jacob*, *Rom. 9.* *Mal. 1.* To all that unfeignedly love God, *Prov. 8. 17.* *I love them that love me.* Q. How shall I know, I truly love God? Ans. Thus,

1. If thou love nothing out of him, or without him, or in comparison of him, and can'st readily part with all for him, *Mat. 10. end.* 2. If thou art one that makest conscience of yielding obedience, universal and constant obedience in thy desires and endeavours, to all his Commandments, *Jobn 10. 15. 21.* Q. But when is afflictions an evidence of God's special love? *Ans.* Only then when they are sanctified. Q. How may we know that? *Ans.* Briefly thus, when they lead men to repentance and a reformation of heart and life; *Jer. 31. 18, 19. Job 34. 29.*

2. Take heed of murmuring, and repining-thoughts under your afflictions, and that 1. Because it is that which God expressly forbids, and exemplarily punisheth, *1 Cor. 10. 10.* 2. That which makes Men like unto the Devil, for this is his sin and punishment, who is still repining and rising up against God, provoking him the more, *1 Pet. 5. 8.* 3. It's fruitless and bootless, to strive with God, he will be too hard for men, and will afflict them the more, *Jer. 17. 19.* Do they provoke me to anger, do they not provoke themselves to the confusion of their faces? And *1 Cor. 10. 22.* Do we provoke the Lord to jealousy, are we stronger than he? 3. You do by your impatience, but afflict your selves the more, make your burthen the heavier, *Impatiens agrotus crudelem facit medicum.* It is just with God to lay on more strokes, as a Father on a stubborn Childe.

3. Take heed of despising and desponding thoughts under the Rod. God forbids both, *Heb. 12. 5.* *My Son despise not the chastning of the Lord*

nor

nor faint, when thou art rebuked of him; a Christian must be careful to avoid both Extreams, despising and desponding thoughts; First, Not to despise the Rod, by slighting it, that which the Lord complains of, *Jer. 5. 9.* Thou hast stricken them, but they have not grieved. Though it be a sin to faint under it, yet it is a greater, to slight it and despise it, and therefore made the aggravation of *Abaz* wickedness. [This is that *Abaz*, which in his afflictions trespassed more & more, *2 Chro. 28. 22.*] Secondly, Take heed of desponding thoughts, for if thou faint in the day of adversity, thy strength is but small, *Prov. 24. 10.* No sin more dishonourable to God, to Christ, to the Spirit, to a Man's Soul than Desperation; that which robs God of the glory of his grace, Christ of the glory of his Merits, the Spirit of the glory of his Power, and sinks Soul and Body into everlasting destruction.

4. Take heed of envious thoughts of others prosperity, that which the best are subject to, under their own adversity, as you may see in *David*, *Psal. 73. 3.* until he went into the Sanctuary, and saw the end of such ungodly prosperous ones, how suddenly they were brought to desolation, even in a moment, *Psal. 18. 19.* And therefore let not thy heart envy sinners, &c. *Pro 22. 17.*

2. For the things to be practised, they are these,
1. In the day of adversity, consider, *Eccles. 7. 14.* Consider, 1. Whence-ever it comes, who or whatsoever be the Instrument, God is the Author, *Apos 3. 6.* Is there any evil in the City, and I have not done it? and *Psal. 39. 10.* Affliction comes not out of the dust, neither doth trouble spring out of the ground, *Job 5. 6.* But from an allwise disposing providence;

Can

Can a Bird fall into a snare, where there is no Ginn? *Shall there be any evil in the City, and the Lord hath not done it?* *Amos* 3.6,7. The Bird seems to be taken by chance, and yet taken by providence; though the Bird did not see the snare, yet the Fowler did, and did set it purposely for him: So afflictions may seem accidental to us, but yet intended by God; though we do not fore-see them, yet God did fore-appoint them, *1 Thes.* 3. 3. See more to this purpose, *1 Sam.* 2.7. *Is.* 45.7. *Hos.* 8.14.

2. Consider what they come for, *sc.* for sin. Though there be other causes, yet this is always one cause, *Lament.* 3. 39. *Wherefore doth the living man complain, &c?* *Psal.* 130. *last.* *Mica.* 7. *I will patiently bear the indignation of the Lord, because I have sinned, If sin lies heavy, all afflictions will be light.* Luther gives this reason, why he slighted the rage of the Pope, the Emperor, and all his Enemies, They are all little to me, (*saieth he*) because sin is so weighty.

3. Consider to what end they come, *Rom.* 8.28. *All things work together for good,* *Gen.* 15.20. *Heb.* 12. He corrects us not for his pleasure, but for our profit, *Phil.* 1. 19. *I know this shall turn to my Salvation.*

4. Be careful to justify God, in, and under all, even the greatest afflictions. As *Ezra* 9. Thou hast punished us less than we deserve. *Psal.* 119. of very faithfulness thou hast corrected me: and the Church, *Lament.* 3. It's the Lord's mercy we are not consumed, *Isai.* 24. 15. The command is, Glorifie God in the Fire, *sc.* of Affliction, which is as a Fire to try you, humble, purge you, and purifie you.

5. Be

5. Be silent and patient under it, as *Job. 1. last* and *David, Psal. 9. 9.* Remembring and considering whatsoever your sufferings are; 1. They are from a Lord, whose will cannot be resisted; and a Father whose will ought readily to be obeyed; a wise Father, that knows what is better for his Children, than they do for themselves, a compassionate Father, that will not afflict too much, because he knows whereof they are made, that they are but dust, *Psal. 103.* nor too long, least the Spirit faint, and the Soul that he hath made, *Isal. 57.* Secondly, Because whatsoever your sufferings are they are little or nothing, in respect of what our sins made Christ to suffer. 2. In respect of the many and bitter things many of his Saints have, and do suffer. 3. Those evils our sins deserve we should suffer. 4. Those Eternal sufferings Christ hath redeem'd us from. 5. That exceeding excessive weight of glory that will follow these sufferings, *2 Cor. 4. end.*

3. In respect of those many sweet, gracious and holy ends God hath in the Afflictions of his, which you saw before in your Meditations on God's supporting grace.

6. Lastly, To hearken unto, and obey the voice of God in his Rod, *Mica. 6. 9.* *The Lord's Voice cryeth unto the City, &c.* The Rod of God hath a Voice, as well as the Word: when Men will not hearken unto, and obey God's Voice in the Ministry of the Word, then God sends his Rod, and awakens Conscience, opens Mens Ears, and Seals up instructions. Q. But what is the Voice of the Rod, what doth it teach and instruct men in? *Ans.* That you have in four places of Scripture;

1. That

1. That of Job 22, 21. *Acquaint thy self with God, and be at peace, so good shall come unto thee.* 2. That, *Lament.* 3. 39. *Wherefore doth the living man complain, let him search, and trie his ways, and turn again unto the Lord.* 3. That of *Peter*, 1 *Pet.* 5. 6. *Humble your selves under the mighty hand of God, and he will exalt you in due time.* 4. That, *Ezek.* 18. 31. *Cast away all your transgressions, and make you a new Heart, and a new Spirit, For why will you die, O House of Israel!*

7. To be thankful, that as God of faithfulness hath corrected us, so of the same faithfulness he hath not taken away his loving kindness; That he hath corrected us in so much measure and mercy, dealt not with us according to our deserts, but the multitude of his free, tender, and unchangeable mercies; our afflictions not so many and great, but God's mercies more and greater, if not in temporals, yet in spirituals: though poor in the World, yet rich in Christ, though we want the smiles of the World, you have the favour of the great God; though not the riches of the World, yet we have the riches of grace, though not the pleasures of the World, yet the peace of a good Conscience.

8. Not only to be thankful for them, but joyful in them, and under them, though not in respect of the nature of them, which is evil, for so they are not joyous, but grievous, *Heb.* 12. Yet in respect of the concomitants, Pardon and Peace, and the consequents, Salvation and Glorification, as they, 1 *Thes.* 1. 4. 6. This is the meaning of that *James* 1. 2. *My brethren, count it all joy, when you fall into divers Temptations, or Afflictions,*

There

There are two Sights (saith Luther) the Devil most delights in, To see a wicked man merry, and a Saine sorrowful: but there are two Sights that do intolerably vex him, sc. To see a sinner mournful for his sin, and a Saint joyful under his sufferings; Luther's Colloq. Mensal. Cap. 37. And therefore, I say, be joyful and comfortable under all your afflictions, in respect of the blessed issue, and fruit of them; as the Saints before us, *Abel* 5. *last*, *Rom.* 5. 3. 4.

9. To be fruitful under them: What that fruit is, you are to bring forth under them, you may see in *Isai.* 27. 9. *By this shall the iniquity of Jacob be purged, &c.* And *David*, *Psal.* 119. 67. *It's good for me that I have been afflicted.*

10. To live still by faith in God's promises, and providences, for supporting Grace under, and deliverance out of all, as the Saints have done before you; *First*, You have many promises to encourage you; take notice of, and meditate on a few, *1 Cor.* 10. 13. *Psal.* 91. 15. *Isai.* 41. 10. 27. 9, 10. *Psal.* 34. 19. *Secondly*, You have many also of the Saints going before you in this; as, *Job* 15. 13. *David*, *Psal.* 42 *last*. *Psal.* 9. 10. *Paul*, *2 Cor.* 1. 10. And we are commanded to follow them in the same practise, *Heb.* 10. 35. *end.*

Lastly, To follow all with Prayer, that Faith and Patience may have their through and perfect work, The Rod may be sanctified before it be removed, That as your sufferings abound, so your Consolations may abound by Jesus Christ; *Amen.*

The Fifth Head, concerning the Worship and Service of God.

Sett 1. About this, to meditate on these few things: What it is, Where, and When, and How, and Why we are to worship God.

1. What it is: for the understanding of this, to consider, Servants (you know) owe unto their Lord a service of honour, and of labour, for the protection, and provision they have from them; and such do we owe to our Sovereign Lord and Master, *Mal. 1. 6.* So that this worship of God, it is that Homage, and service, which every one owes unto Him, and which he requires and expects from them, and for their Creation, Redemption, Vocation, and the daily protection, and provision, he makes for them, *Math. 4. 10. Dent. 10. 12.* and *vers. 21. Psal. 29. 1, 2.* And here to take notice; This Worship of God, it's either External, or Internal; First, External, God is to be worshipped with the Body, and every part of it, *Joshua* fell on his face, and worshipped, *Josh. 5. 14.* *Moses* bowed his head, and worshipped, *Exod. 4. 32.* *David* lifted up his hands to God, and worshipped; *Psal. 63. 4.* *Jesus* lifted up his eyes to Heaven, and prayed, *John 17. 1.* The reason is, because the Bodies of the Saints shall be glorified with God hereafter, & therefore they are to glorifie him with their Bodies here, *Rom. 12. 1.* *I beseech you Brethren, by the mercies of God, present your Bodies a living Sacrifice, holy, acceptable to God.* Secondly, Internal worship, is a worshipping God with the Spirit, as well as the Body; it being that, God especially calls

calls for, *John* 4. 24. *Phil.* 3. 3. And this is sometimes called, *a fearing of God*, *Deut.* 10. 12. *a loving of God*, *Jam.* 2. 5. *a delighting in God*, *Psal.* 37. 3. and, *a trusting in God*, *Psal.* 16. 1.

Secondly, For the Place, where he is to be worshipped: it is not only in this, and that place, as ignorant superstitious persons fancy, but He is every where to be worshipped; and, that in the observance of all those religious duties, which He requires, in publick, private, and secret, *Isaiab* 2. 2. *Psal.* 122. 1. *Gen.* 18. 19. *Job* 1. 5. *Jer.* 10. last. *Mat.* 6. 6. Then,

Thirdly, For the Time that he is to be worshipped by us: as in all places, so at all times; as on the Week days, by beginning, continuing, and ending the day with him, so especially on his own day, the Sabbath-day; because although every day be his, yet this in a special manner His, *Psal.* 118. 24. This is the day which the Lord hath made, this is the Day which he hath sanctified, and set apart wholly for the worship of Himself, *Isaiab* 58. last. And as this is the day he made for his own glory, so for Man's good; the good of his Body, and of his Soul. The good of his Body, that he might not tire out himself in the service of the World; but especially the good of his soul, that he might by a Sabbath on Earth, be minded of, and fitted for an everlasting Sabbath in Heaven; by communion with God in Ordinances here, he might be made to long after that place, where he hath promised to be all in all, without Ordinances, *Rev.* 21. 22, 23. To this end, he hath appointed it to be the Schooling-day, and Market-day, and Feasting-day, and Sealing-day to the Soul; therefore in a special

manner, to be careful of giving God his worship upon this day, in the observance and performance of all those duties of piety and mercy, that he requires from you in publick, private, and secret; and here to mark, that you spend not only a part, but the whole day in the worship and service of God, and that upon these accounts; *First*, Because He rested the whole day, & created nothing the Seventh-day, but finished all before on the Six days; *Secondly*, Because he sanctified, and set apart the whole day for Himself, and therefore not to rob him of any part, seeing he hath dealt so bountifully with us, as to give us Six days for the service of our selves, and reserved but One for the service of Himself. *Thirdly*, Because the duties of God's Worship on that Day are so many and weighty, as a whole Day is little enough to perform them as they ought.

The Fourth Circumstance, that is especially to be thought on, is the right manner, How we are to worship God: because God looks not so much to the matter, as the right manner of worshipping Him, and abhors and rejects the work, without the right manner, as you may see fully, *Isai. 1. 11. to the 21. Jer. 7. 8, 9. Mal. 1. last.* Q Well, what is this right manner of worshipping God? *Ans.* It is to worship Him by a right Rule, from a right Principle, and to a right End; 1. By a right Rule, sc. the Rule of God's Word, *Isai. 8. 20. Psal. 119. 9.* According to his own Institutions, and not Mens Inventions; *In vain do you worship me, &c.* 2. From a right Principle, sc. in the Name of Christ, *Colos. 3. 17,* and the strength of Christ, *Job. 15. 5.* From Faith, *Heb. 11. 6.* and Love

Love, 1 Peter 2. 1. 3. To a right end, for the Glory of God, and the Salvation of your Souls, 1 Cor. 10. 13. Phil. 1. 19. *Q.* But what are those Rules in the Word, according to which we are to worship God? *Ans.* first, More general, as these; Preparation, and affection before; attention and reverence in; and meditation and practice after, Eccles. 5. 1. Psal. 66. 18. Acts 16. 14. Hebr. 12. 2 last. Luke 2. 19. John. 13. 17.

Secondly, More special Rules for the worshipping of God, are such, as respect the sanctifying of the Sabbath, Prayer to God, Hearing of the Word; Reading of the Scriptures, Receiving of the Lord's Supper, singing of Psalms, religious Fasting, and Feasting, and holy Conference. For the acceptable, comfortable and profitable use of these, you are to meditate on some things before, in, and after every one: I shall but name a few, to help your Memories, and quicken your Devotion.

First, For the right sanctifying of the Sabbath, to take notice of, and meditate on these things, before, in, and after the Sabbath; *First*, Before the Sabbath, to remember the Sabbath before it comes. *Secondly*, To prepare for it, by ordering your Worldly affairs, so as they may not hinder you; and to sequester your thoughts from all other things, that you may intend the duties of the Sabbath, Exod. 20. 8.

Secondly, When the Sabbath is come, to consecrate it as a holy Rest to the Lord your God, not thinking your own thoughts, or speaking your own words, or doing your own pleasure, but the Lord's, *Isaiab* 58. 13. To begin, continue, and

end the Sabbath with God. And that you may do so, to observe these things; *First*, To rise early on the Sabbath, after the Example of Christ; and when you awake, to bless God for another day of grace: in rising up, to think on your Resurrection at the last Day to glory: in putting on of your apparel, to think on the command of putting on the Lord Jesus Christ, *Rom. 13. end*. After you have Apparel'd your selves, to remember the duties requir'd of you before, in, and after the publick Assemblies: *First*, Before, to sequester your thoughts from all things of the World, and the Flesh, to mind only, and wholly God, his Day, and Worship. *Secondly*, To pray by your selves, and with the Family for God's presence, with assistance in, and blessing on his Ordinances to you, and yours, and all his: especially on the Ministry of the Word, that it may be made effectual to all the ends, he hath appointed it, as the conviction, conversion, humiliation, consolation, edification, and salvation of all those that belong to the Election of grace. *Thirdly*, As you are going to the publick Assemblies, to remember where you are going, that you are going into the Presence, not only of men, but God; that God, who will be sanctified by all that draw nigh to him, or will be sanctified upon them, *Levit. 10*. To consider also, what you are going about; a business of the greatest consequence in the World, To converse with God, and to enjoy communion with God, and hear that Word, which will make you better, or worse, soften, or harden you; will bring you nearer to Heaven, or Hell; and will be, either the favour of life, or death to you, *2 Cor. 2. 16*. *Secondly*,

As

As you are entering into the publick Assemblies, to think, and say, with *Jacob*, *How dreadful is this place?* It is no other than the Gate of Heaven, to let your selves in the presence of the great God, and carry your selves there, with all fear, and reverence; seeing there are not only Men, but the Angels, and the Great and Holy God, to take notice, both of your inward, and outward behaviour: And see you stay, and not depart without the Blessing. *Thirdly*, After the publick Assemblies, as you go home, to meditate on what you have heard; when you come home, search the Scriptures, whether things are so; to repeat, and confer with those in your Family about it; to press the remembrance, and practise of what you have heard, on your selves, and them; after this, to go apart, and spend the rest of the day in Examination, what you have profited; and in meditation on the Word, and Works of God, and that Eternal Sabbath you are to celebrate hereafter in Heaven, where you shall keep a Sabbath, not only without weariness, but with infinite delight; and then conclude the Sabbath with prayer and praise: pray for a blessing on the truths made known to you, and for the pardon of all those infirmities you have discovered before, in, and after duty, in publick, private, or secret; and that God would accept of your weak endeavours, and unfeigned desires to honour him, in, and for, the all-meritorious Intercession's sake of Jesus Christ. And then praise God, for one Sabbath more, liberty of communion with Him, his Presence with you, assistance of you, and blessing of his Ordinances to you; and so end the day, as you began it. As

you gave Him the first of your thoughts, when you rose; so give Him the last of your thoughts when you lie down, that so your dreams may favour of your Sabbath-days exercises.

Thirdly, After the Sabbath, to hold forth in your lives, and conversations, all you have heard, and prayed for; that so the blessing of the Sabbath may bring a blessing on all your labours the Week following, *Amen*.

The Second Duty, is Prayer to God.

And here, *First*, before Prayer, to meditate, *First*, On the infinite distance between God, and you, as Creatures, especially such sinful Creatures, *Eccles. 5. 2.* *Secondly*, To make your addresses to the Throne of Grace, only in the Name, Worthiness, and Mediation of Jesus Christ, *Col. 3. 17.* *Thirdly*, To take notice of the special sins, you are to confess, the evils you are to deprecate or pray against, the good things you are to Petition, and the Mercies you are to return thanks for; *Fourthly*, Because we know not how to pray as we ought, To beg the Spirit of Grace, and Supplication, to help your infirmity, and keep your hearts close to Him in duty: *Fifthly*, To remember, that we pray for all men, especially for Kings, and all that are in Authority, *1 Tim. 2. 2, 3.* and for all Saints, *Eph. 6. 18.*

Secondly, In the time of Prayer, remember to do it with humility and reverence, *Heb. 12. end.* In sincerity and truth, *John 4. 24.* With feeling and fervency, *James 5. 16, 17.* and in faith and love, *Heb. 11. 6. 1 Tim. 2. 8.* *Thirdly*, After Prayer

to look after an Answer. Live when you have prayed, and labour in the use of the means, for that you have prayed, as you are commanded, *Prov. 2. 3, 4.*

The Third Duty, is Hearing the Word.

First, Before Hearing, remember whom you go to hear, not only Man, but God, who speaks in, and by Man, *2 Cor. 5. 20.* *Secondly,* Because man can but speak to the Ear, beg the Lord to give his Spirit, that may speak to the heart. *Thirdly,* That the Spirit may make the Word effectual to the end God hath appointed it, take heed you come not with prejudice against the Minister, or the Word spoken by him, *James 1. 21. 1 Peter 2. 1.* *Fourthly,* That you endeavour to bring, humble, honest, and upright hearts to the hearing of the Word, *Luke 8. 15. Micah 2. 7. Doth not my word do good to him that walks uprightly?* *Secondly,* In the time of Hearing. *First,* To set your selves in the special presence of God, and remember, He observes not only your outward but inward ear-riages, with what hearts every one comes, and sits before him, *1 Sam. 16. 17. Ezek. 33. 31.* *Secondly,* To attend heedfully to the things that are spoken, as Lydia did, *Acts 16.* *Thirdly,* To apply particularly, what is spoken, not to others, but to your selves, as John's hearers did, *Luke 3. 10.* Because what is spoken to one, is intended to all, *Mark 13. last.* and, unless it be applied by faith, it will not profit, *Heb. 4. 11.* *Thirdly,* After Hearing; *First,* To discourse of what you have heard, and not, as the manner of too many is, to talk presently.

sently of other Persons, and Things; *Secondly*, To search the Scriptures, with the noble *Berams* whether things be so, or no, *Acts* 17. 11. *Thirdly*, To work all into your hearts and lives, by Meditation, Prayer, and Practise, because the promise of a blessing runs only to such, *Psal.* 103. 17. and *Luke* 11. 28. Otherwise, without practise, every Sermon will be preacht over by God, and Conscience again, at the last Day, with such horror, and terror, as you will never be able to hear it, *John* 12. 48.

The Fourth Duty, is Reading of the Scriptures.

First, Before it, to think what a great blessing it is to enjoy this blessed Book, and have liberty to look into it, when 'tis denied to many others, not only amongst the Papists, but amongst us, through their own, and their Parents neglect of learning them to read. *Secondly*, To remember, that this is a duty that lies upon all Persons, private, as well as publick; People, as well as Ministers, both to read the Scriptures: *First*, In respect of the exprels command of God, *Mal.* 4. 4. *John* 5. 39. *Col.* 3. 16. *Secondly*, In respect of the great benefit, and comfort that comes by it; *2 Tim.* 3. the 3 last. *Rom.* 15. 41. *Psal.* 1. 2. *Revel.* 1. 3. *Thirdly*, In reading; *First*, To lift up an Ejaculation, for understanding of it; praying with David, *Psal.* 119. 18. *Open my eyes, that I may see the wondrous things of thy Law:* *Secondly*, To read with Application, as David, *Psal.* 40. 8. It's written of me, that I should do thy will: It was no where

where written so of David in particular, 'only he applied the general command to his particular. *Thirdly*, After reading, with David also, to hide God's Word in your heart, *Psal. 119. 11.* And see that you order your conversation, according to it, *Vers. 9.*

The Fifth Duty, is Receiving the Lord's Supper.

First, Before it, to see whether you can finde your selves in a state of grace, and that you have those Sacramental graces of knowledge, faith, repentance, obedience, love, and an appetite to this Ordinance; all which are required to qualifie, and fit Souls for communion with Jesus Christ, in that Ordinance. This duty of Self-examination, you may see expressly required, *1 Cor. 11. 28.* *Let a man examine himself, and so let him eat, &c.* Because otherwise without grace, it will be a Seal to a Blank. *Secondly*, To stir up, and exercise those graces, before you come, *2 Tim. 1. 6.* Otherwise you will receive unworthily, as the *Corinthians* did, because they did not renew their repentance, before they came, *1 Cor. 11. 30, 31.* *Thirdly*, To draw nigh to God in it, to those ends he instituted it, and appointed it; as, the commemorating of Christ's love in dying for us, the expressing of our thankfulness, the strengthening of our faith, the weakning of our corruptions, and the getting of more grace to walk with God, and work for God, and live to God.

Secondly, In the time of Receiving; *First*, To fix your eyes on the Sacramental actions, *1. 1.* and

about the Elements; *Secondly*, To meditate seriously on those things signified by every action about them. *Thirdly*, To get your hearts affected with godly sorrow for your sins, which were the principals in the death and sufferings of the Lord Jesus: and a spiritual rejoycing in his love, that was content, to die, that we might live; and to be made a curse, that we might have a blessing through him. *Fourthly*, To pray unto the Lord, that he would bless his Ordinance unto you, to all those holy ends, he did appoint it, and you receive it, *viz.* the Mortification of your lusts, the Vivification of your graces, your perfect Justification, further Sanctification, and future Salvation by Jesus Christ.

Thirdly, After the Sacrament, to make Conscience of an answerable carriage in the observance of all those religious duties requir'd of you, in publick, and private, as *First*, Thankfulness for Jesus Christ given to you, and for you, for his instituting this Ordinance, to put you, and keep you, in remembrance of him, the liberty and opportunity, you have had to partake in it. *Secondly*, Examination, what benefit we have found by being at the Table of the Lord. *Thirdly*, A careful endeavour to express, and hold forth the Virtue, and the Efficacy of it, in a more humble, holy, spiritual, and heavenly walking, and a more faithful, cheerful, fruitful service of God in our several places.

The Sixth Duty, is Singing of Psalms.

(*First,*) Before it, to make a wise choice of such *Psalms*, as may be most seasonable, and suitable to the present occasion; (*Secondly,*) In singing, remember to sing, *First*, with understanding, *Psal.* 47. 7. *1 Cor.* 14. 14. *Secondly*, With the Spirit, *Verf.* 15. that is, see that our Spirit go a long with our voice, because *Non vox sed votum, &c.* It's not so much the voice, as the heart God looks to. *Thirdly*, With grace in the heart, *Col.* 3. 16. that is, from an inward gracious frame of heart, and with the actings of our graces in singing, as faith, fear, love, joy, &c. *Fourthly*, To sing unto the Lord, *Eph.* 5. 19. that is, unto the praise and glory of the Lord, *Psal.* 101. 1. *Isai.* 5. 1. (*Thirdly,*) After singing, to set about the service of the Lord, with more cheerfulness, for the abundance of all his goodness, *Deut.* 28. 47. To discourse together also of the matter you have sung, and quicken one the other unto duty, as you are required, *Col.* 3. 16.

The Seventh Duty, is Religious Fasting.

First, Before it, to lay aside all servile work the Night before, that you may mind the weighty service of the Day following; *Secondly*, To rise earlier on that day than other days, having such an occasion of humbling your selves; *Secondly*, On the Day of your Fast; the duties required of you are, either outward, or inward; *First*, The outward, as the forbearing of those things, which at other times are lawful, and convenient; as, *First*,
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'All Worldly employment, and labours of our calling, *Joel* 1. 14. *Levit.* 16. 29, 31. *Levit.* 23. 32. *Secondly*, The use of all Food (unless in case of weakness, and hazard of our health, for God will have Mercy, rather than Sacrifice, (*Hosea* 6. 6. *Mat.* 12. 7.) Otherwise there must be an abstinence from all Meat, *Isaiah* 3. 7. 8. *Thirdly*, Costly Apparel, and Ornaments, *Exod.* 33. 4, 5. *Jonah* 3. 6. *Fourthly*, Matrimonial benevolence, *1 Cor.* 7. 5. *Joel* 2. 16. *Fifthly*, All carnal delights and pleasures, *Joel* 2. 16. *1 Sam.* 12. 20.

Secondly, The inward duties are; *First*, Fasting from sin, *Isaiah* 58. 4. *Secondly*, Humiliation of Soul under sin, *Joel* 2. *Thirdly*, Earnest Supplication for the pardon of sin, *Joel* 3. 8. *Fourthly*, Personal reformation, or turning from all sin, *Joel* 3. 8.

Thirdly, After Fasting, to conclude all with works of mercy, *Isai.* 58. 6. *Secondly*, Take heed of resting in the Work done, remembering the chief part is yet behind, viz. the reformation of our ways. *Thirdly*, Be careful to make good your Vows and Covenants of more circumspect walking. *Fifthly*, To wait upon God for a gracious answer, as David did, *Psal.* 85. *I will hearken what God will speak.*

*The Eighth Duty, is Religious Feasting
or Thanksgiving.*

First, Before it, to remember and consider; It's the Homage, and Rent, we owe to him, for all he hath, and doth, for us; and which he expressly commands, and we promised to him in the times
of

of our troubles, and distress, fasting and humiliation, *Psal. 15. 15. Psal. 33. 25. 1 Thes. 5. 18.* Secondly, It's all the return that we can make to him, and that which he is pleas'd to accept, though his Name be above all thanks-giving. *Neb. 9. 6. Psal. 50. last.* Therefore as we have the sweet of any mercy, still remember to give him his glory. Thirdly, To see that your Persons be fit for it, to be godly and righteous Persons, *Psal. 33. 1.* Ungodly, and unrighteous ones, are altogether unfit, *Psal. 50. 18. Prov. 17. 7. Jam. 3. 30. 11.* Fourthly, To present all your praises, and thanksgiving in the Name of Christ, to beg your acceptance of it, in, and through his Mediation, and Worthiness, *1 Thes. 5. 10. Epb. 5. 20, Heb. 13. 15. Rev. 8. 34.*

Secondly, In the time of thanksgiving; First, To see, that it be with the soul, and the heart, *Pf. 57. 74.* and with every faculty of our Souls: as, our understanding, *1 Cor. 14. 15.* with our Judgment prizing it, according to it's worth, *Psal. 31. 19.* the memory treasuring up God's mercies, there to think upon them, *Psal. 103.* My Soul forget not all his benefits. With our affections, especially these two: 1. Love. *Psal. 116. 1.* I love the Lord, because he hath heard my voice; and Joy, *Psal. 33. 1.* Rejoyce in the Lord ye righteous, for it becomes the just to be thankful; and *Psal. 92. 4.* Secondly, As inwardly, with the Heart; so outwardly, with the Tongue, *Psal. 63. 7. Psal. 66. 16.* Whence the tongue is call'd our [glory] because we are to glorifie him with the tongue, *Psal. 108.* And to do it with our tongues, thus: First, By acknowledging God is worthy to receive all praise, *Rev. 5. about the end.* Secondly, By listing up of God's Name, and

and speaking of those glorious Attributes, which shine forth in God's mercies, as *Revel. 11. 16, 17.* *Thirdly*, By telling it to others what God hath done for us, and ours, *Psal. 22. 22.* and *Psal. 66. 16, 17.* *Fourthly*, By exciting, and stirring up others to praise God, as *David, Psal. 148.* Where you may finde, he calls upon all the Creatures in Heaven and Earth, to do so.

Thirdly, After our solemn Thanksgiving, to be especially careful of expressing it in a suitable life: it is only this, is the life of thanksgiving, and finds acceptance with God, *Psal. 50. last.* Without this all outward gratulation, is but dissimulation, and a further provocation. And, that you are really thankful in your lives, to manifest it, thus; *First*, By a greater hatred of sin; especially this sin of Unthankfulness, *Psal. 130. 4.* *Secondly*, Greater care of discharging the duties of piety to God, *Psal. 116. 16, 17.* and charity unto men, *Nehem. 8. 10, 11.* not only to their bodies, but their souls, *Psal. 51. 12, 13.* *Thirdly*, By a suitable walking before God, and serving him cheerfully for the abundance of all his Goodness, *Deut. 28. 47-Deut. 6. 10. Deut. 10. 12.*

The Ninth Duty, is Holy Conference.

First, Before it, to set up resolutions of declining conference about other Mens Persons, and other Mens Affairs, 1 *Thes. 4. 11.* Study to be quiet, and medle with your own business. To decline also all controverted points, and apply your selves only to practical discourse of the things of God, and Christ, and his Spirit, and the graces of the Spirit,

Secondly, That we may enjoy more of God, more discoveries of his love, and further influences of his grace, more enlightning, enlivening, mortifying, sanctifying, quickning, strengthening, and establishing Grace.

Secondly, To preserve communion with God: *First*, To see you have no communion with sin, and sinners, 2 Cor. 6. 17, 18. 1 Job. 1. 6, 7. *Secondly*, To keep close to God in duty, for there is no such way to keep God close to us, as to keep close to Him, 2 Chro. 15. 2. *I am with you whilst you are with me.*

Thirdly, To increase communion with God, to come with an Appetite to it, to carry our selves humbly in it, and after it, to hold forth the life and power of it, in your conversations; and by the sweetness you find in it, to long the more after immediate, perfect, and everlasting communion with Him in Glory, *Amen.* Thus of the things to be meditated on, in, and about GOD.

CHAP. III.

*The Second Head of Meditation, is,
Our Lord Jesus Christ.*

THe things to be meditated on, in, and about Him, I shall reduce to these Twelve Heads; *First*, Who He is. *Secondly*, What He is. *Thirdly*, The Infinite love of God in giving such a Redeemer to Man, and only to Man. *Fourthly*, The infinite love of Christ in undertaking the great Work of Redemption for Man. *Fifthly*, The a-

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about the Elements; *Secondly*, To meditate seriously on those things, signified by every action about them. *Thirdly*, To get your hearts affected with godly sorrow for your sins, which were the principals in the death and sufferings of the Lord Jesus: and a spiritual rejoycing in his love, that was content, to die, that we might live; and to be made a curse, that we might have a blessing through him. *Fourthly*, To pray unto the Lord, that he would bless his Ordinance unto you, to all those holy ends, he did appoint it, and you receive it, viz, the Mortification of your lusts, the Vivification of your graces, your perfect Justification, further Sanctification, and future Salvation by Jesus Christ.

Thirdly, After the Sacrament, to make Conscience of an answerable carriage in the observance of all those religious duties requir'd of you, in publick, and private, as *First*, Thankfulness for Jesus Christ given to you, and for you, for his instituting this Ordinance, to put you, and keep you, in remembrance of him, the liberty and opportunity, you have had to partake in it. *Secondly*, Examination, what benefit we have found by being at the Table of the Lord. *Thirdly*, A careful endeavour to express, and hold forth the Virtue, and the Efficacy of it, in a more humble, holy, spiritual, and heavenly walking, and a more faithful, cheerful, fruitful service of God in our several places.

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First, Before it, to remember and consider; It's the Homage, and Rent, we owe to him, for all he hath, and doth, for us; and which he expressly commands, and we promised to him in the times
of

of our troubles, and distress, fasting and humiliation, *Psal. 15. 15. Psal. 20. 25. 1 Thes. 5. 18.* Secondly, It's all the return that we can make to him, and that which he is pleas'd to accept, though his Name be above all thanks-giving, *Neb. 9. 6. Psal. 50. last.* Therefore as we have the sweet of any mercy, still remember to give him his glory. Thirdly, To see that your Persons be fit for it, to be godly and righteous Persons, *Psal. 33. 1.* Ungodly, and unrighteous ones, are altogether unfit, *Psal. 50. 18. Prov. 17. 7. Jam. 3. 10. 11.* Fourthly, To present all your praises, and thanksgiving in the Name of Christ, to beg your acceptance of it, in, and through his Mediation, and Worthiness, *1 Thes. 5. 10. Eph. 5. 20. Heb. 13. 15. Rev. 8. 34.*

Secondly, In the time of thanksgiving; First, To see, that it be with the soul, and the heart, *Pf. 57. 74.* and with every faculty of our Souls: as, our understanding, *1 Cor. 14. 15.* with our Judgment prizing it, according to it's worth, *Psal. 31. 19.* the memory treasuring up God's mercies, there to think upon them, *Psal. 103.* My Soul forget not all his benefits. With our affections, especially these two: 1. Love, *Psal. 116. 1.* *I love the Lord, because he hath heard my voice;* and Joy, *Psal. 33. 1.* *Rejoyce in the Lord ye righteous, for it becomes the just to be thankful;* and *Psal. 92. 4.* Secondly, As inwardly, with the Heart; so outwardly, with the Tongue, *Psal. 63. 7. Psal. 66. 16.* Whence the tongue is call'd our [glory] because we are to glorify him with the tongue, *Psal. 108.* And to do it with our tongues, thus: First, By acknowledging God is worthy to receive all praise, *Rev. 5. about the end.* Secondly, By listing up of God's Name, and

and speaking of those glorious Attributes, which shine forth in God's mercies, as *Revel.* 11. 16, 17. *Thirdly*, By telling it to others what God hath done for us, and ours, *Psal.* 22. 22. and *Psal.* 66. 16, 17. *Fourthly*, By exciting, and stirring up others to praise God, as *David*, *Psal.* 148. Where you may finde, he calls upon all the Creatures in Heaven and Earth, to do so.

Thirdly, After our solemn Thanksgiving, to be especially careful of expressing it in a suitable life: it is only this, is the life of thanksgiving, and finds acceptance with God, *Psal.* 50. *last*. Without this all outward gratulation, is but dissimulation, and a further provocation. And, that you are really thankful in your lives, to manifest it, thus; *First*, By a greater hatred of sin; especially this sin of Unthankfulness, *Psal.* 130. 4. *Secondly*, Greater care of discharging the duties of piety to God, *Psal.* 116. 16, 17. and charity unto men, *Nehem.* 8. 10, 11. not only to their bodies, but their souls, *Psal.* 51. 12, 13. *Thirdly*, By a suitable walking before God, and serving him cheerfully for the abundance of all his Goodness, *Deut.* 28. 47. *Deut.* 6. 10. *Deut.* 10. 12.

The Ninth Duty, is Holy Conference.

First, Before it, to set up resolutions of declining conference about other Mens Persons, and other Mens Affairs, 1 *Thes.* 4. 11. Study to be quiet, and medle with your own business. To decline also all controverted points, and apply your selves only to practical; to discourse of the things of God, and Christ, and his Spirit, and the graces of the Spirit,

Secondly, That we may enjoy more of God, more discoveries of his love, and further influences of his grace, more enlightning, enlivening, mortifying, sanctifying, quickning, strengthening, and establishing Grace.

Secondly, To preserve communion with God: *First*, To see you have no communion with sin, and sinners, 2 Cor. 6. 17, 18. 1 Job. 1. 6, 7. *Secondly*, To keep close to God in duty, for there is no such way to keep God close to us, as to keep close to Him, 2 Chro. 15. 2. *I am with you whilst you are with me.*

Thirdly, To increase communion with God, to come with an Appetite to it, to carry our selves humbly in it, and after it, to hold forth the life and power of it, in your conversations; and by the sweetness you find in it, to long the more after immediate, perfect, and everlasting communion with Him in Glory, *Amen.* These of the things to be meditated on, in, and about GOD.

CHAP. III.

*The Second Head of Meditation, is,
Our Lord Jesus Christ.*

THe things to be meditated on, in, and about Him, I shall reduce to these Twelve Heads; *First*, Who He is. *Secondly*, What He is. *Thirdly*, The Infinite love of God in giving such a Redeemer to Man, and only to Man. *Fourthly*, The infinite love of Christ in undertaking the great Work of Redemption for Man. *Fifthly*, The a-

miableness, and loveliness of this Redeemer: *Sixthly*, The greatness of this Work of our Redemption. *Seventhly*, The ways and means of his effecting our Redemption: *Eighthly*, The privilege that come by an Interest in Him: *Ninthly*, The evidences of it. *Tenthly*, The Means to procure it. *Eleventhly*, The Motives to it; And, *Twelfthly*, How to walk worthy of, and suitable to this Redeemer.

Sett. 1. First, To take notice, Who Jesus Christ is, viz. the External Son of God, who in the fullness of time took to his Divine Nature, our humane Nature, and so became God, and Man, in one Person, that he might be a fit Mediator to go between God and Man, to reconcile God to man, and man to God, *Gal. 4. 4, 5. 1 Colos 20. 31.* (Man) because man had sinned, and Justice requir'd that nature, which had offended, should make satisfaction; and (God) that he might be able to undergo the wrath of God due to our sins, and his suffering might be of infinite value, to purchase salvation for us; his sufferings for a time, being more, than if all men, and Angels, had suffered to all Eternity.

Secondly, What Christ is to His, viz. that, He is the only remedy which God hath vouchsafed against Man's misery, *Aūs 4. 12.* No other Name given under Heaven by which we can be saved. *Joh. 8. 24.* If you believe not that I am he, you shall die in your sins: and therefore it's a gross Error, A man may be saved in any Religion, so he walk according to the Rules of it; and as he is the only remedy, so he is an All-sufficient remedy, hath thoroughly trode the Wine-press of God's wrath, fulfilled,
and

and brought in everlasting righteousness, and so able to save to the uttermost, all such as come to God by him, *Heb. 7. 26.*

Thirdly, To meditate on the infinite love of God to Man-kind, in vouchsafing such a Remedy to us, and none to the fallen Angels, *Heb. 2. 16.* and *John 3. 16.* *God so loved the World, that he gave, &c.* with such a *Sic* as has no *Sicut*, such a *So* as has no *Like*; so as cannot be conceiv'd, much less expressed.

Fourthly, On the infinite love of Christ in the voluntary undertaking this great Work for us, and standing between the wrath of God, and our Souls, when the whole Creation trembled at it, *Psal. 40. 8.* This is such a love, as passeth love, and passeth knowledge; Men, and Angels not able to comprehend, what the breadth, and length, and depth, and height, is of this love of Jesus Christ to poor sinners, *Eph. 3. 18. 19.*

Fifthly, To meditate on the amiableness, or loveliness of Christ, in himself, that your hearts may be drawn out the more after him, *Cant. 5. last.* He is altogether lovely, all desirable, in his Names, Nature, Offices, Graces, Actions, Passions, and Benefits, purchased by him for us.

First, In his Names: His name is as an Ointment poured out, *Cant. 1. 3.* God hath given him a name above every name, that at the Name of Jesus every Knee should bow, *Phil. 2. 9.* And this Name *JeSUS*, so full of sweetness, that (as Bernard hath it) it is *Mel in ore, melos in aure, Jubilus in corde*, Honey in the mouth, Musick in the Ear, and a Jubilee in the Heart; so sweet, that *Amos*, after his Conversion, delighted not to read any Book,

wherein was not the Name Jesus. And for his Name Christ, how full of sweetness is this so called, because he was Anointed to be the Mediator, King, Priest, and Prophet of his Church. You may read more of his precious names, *Isai. 9. 6.*

Secondly, Altogether lovely in his Natures, both Divine, and Humane; *First*, For His Divine Nature, He is God, Co-essential, Co-eternal, and every way coequal with his Father, and therefore styled God's-tellow, *Zach. 13. 7.* *Secondly*, For His Humane Nature; as He was Man, so He was a Just, and Innocent Man, *Mat. 27. 19.* A good man, that always went about doing good, to the Souls, and Bodies of others, *Acts 10. 38.* An eminent Man, above all Men, fairer than all the Children of Men, *Isai. 45. 2.* and that both in Soul, and Body: And needs must, as being without all un, (from which all deformities come) especially in his state of Exaltation, as the Apostle tells you, when he met with him in the way of his Persecution, *Acts 26. 13.* *At mid-day. O King, I saw, in the way, a light from Heaven, above the brightness of the Sun, shining round about me, &c.*

Thirdly, Altogether lovely in his Offices, of Mediatorship, Priestly, Prophetical, and Kingly Office; *First*, His Office of Mediatorship, for first he hath reconcil'd by this, God and Man, Law and Gospel, Mercy and Justice; *Secondly*, Hereby He hath opened a way for us, into the Presence of God; whom we could no more draw nigh to, without Him, than the Stubble to the consuming Fire, *Heb. 12. last.*

Secondly, For His Priestly Office, He is altogether lovely in that; *First*, Because He is a Priest, not

not after the Order of *Aaron*, but the Order of *Melchisedeck*, *Psal.* 110. 4. *Aaron* was a temporary Priest, but *Christ* an Eternal Priest. *Secondly*, In that, He was not only a Priest, but Altar, and Sacrifice; all which, never any before Him was, *Isaiah* 56. 67. and 60. 7. *Thirdly*, A Priest that sprinkle Persons, and Services with his precious Blood; so as to take away the iniquity of our holy things, and render all acceptable to his Father, *Eph.* 1. 6. *1 Pet.* 2. 5. *Fourthly*, A merciful High Priest, that cannot but have a fellow-feeling of all our infirmities, *Heb.* 11. 15. and knows how to succour them under their temptations, *Heb.* 2. end. *Fifthly*, A Priest that is holy, harmless, separate from sinners, and so able to save them to the uttermost, that come to God by Him, seeing He ever lives to make Intercession for them, *Heb.* 7. 25.

Thirdly, Altogether lovely in his Prophetical Office; A Prophet that excels all other Prophets; *First*, In that all other Prophets were but Types of this Prophet, even *Moses* himself, *Mat.* 10. 27. *Heb.* 3. *Secondly*, Other Prophets could speak only to the Ear, but *Christ* to the hearts of men; other Prophets could only instruct, but not convert: *Christ* doth both, *Revel.* 3. 7. *Christ* in speaking, makes his to live, *Joh.* 5. 25. *Thirdly*, Other Prophets could reveal but a part of God's will, *Christ* he makes known the whole will of God, *John* 15. 15. *Heb.* 1. 1, 2. *Fourthly*, All other Prophets had their Authority and Commission from Him, He his from Himself, *Mat.* last, the last. *Eph.* 4. 11. In a word; such a Prophet, as he is the Angel's, Surety, & Mediator of the Covenant: the Angel, as he goes from God to us, and

us to God; the Surety as he undertakes for us; and the Mediator he goes between God and us.

Fourthly, Altogether lovely in his Kingly Office; for, *He is King of kings*, a King that excels all other Kings in His wisdom, power, righteousness, mercy; *Secondly*, A Universal King; over all Nations, and all Creatures in the World, *Math. 28. All Power is given to Him in Heaven and in Earth*, and *Eph. 1. 22. Thirdly*, He is a spiritual King; a King that sets up his Throne in the Hearts, and Consciences of Men, which other Kings cannot; however the Pope, and his Pope lings will usurp it, *Revel. 18. 13. Fourthly*, He is an everlasting King, whose Kingdom can never be shaken, *Heb. 12. 27. Of whose Kingdom there is no end, Daniel 2. 44. Fifthly*, Altogether lovely in his Graces, and that both inherent in him, and diffusive from him.

First, Inherent in him, therefore do the Virgins love him, and run after him, *Cant. 1. 2. and the Angels worship Him, Heb. 1. And he must needs be so, because in Him, is the fulness of grace and truth, John 1. 14. and he hath the Spirit without measure, John 3. 34. and is anointed with the Oil of gladness above his fellows, Heb. 1. 9.*

Secondly in his diffusive graces, for, from his fulness it is, *we all receive grace for grace, Joh. 1. 16. that is, grace like to that in Christ, and one degree and measure of grace after another, 2 Cor. 3. last.*

Fifthly, He is altogether lovely in his actions, *for never man spake as he spake, Joh. 7. 40. and never man did as he did, Joh. 9. 39.*

Sixthly, Altogether lovely in his Passions, never any man suffer'd what he did, or as he did; nor suffer'd so willingly, patiently, constantly, as he

he did, *Lament* 1. 12. *Behold and see, if there were ever sorrow like to my sorrow, &c.*

Lamy He is altogether lovely in the benefits he purchased, which are either Fundamental, or Consequential; *First*, For the Fundamental, they are these; *First*, Reconciliation, *Colos.* 1. 21. Adoption, *John* 1. 12. Justification, *Rom.* 5. 1: *2 Cor.* 5. 21. Sanctification, *Eph.* 2. 1. *Acts.* 26. 18. Glorification, *John* 17. 21.

Secondly For the Consequential benefits, these you have, *Rom.* 5. 1 2. 3 *1 Cor.* 3. the two last.

Stixibly, You are to meditate on the great Work of our Redemption by Jesus Christ; and in it of these particulars, The greatness of the Person that redeemed us; the greatness of the Price where-with; the greatness of the misery from which; the greatness of the happiness to which he redeemed us, the comp earness of this Redemption; and the Evidences you have of your interest in this Redemption.

First, On the greatness of the Person that redeemed us; No other but the Eternal Son of God, every way Coequal with his Father; and whoever heard of a King, that gave his Son, or a Prince that ever offered voluntarily to lay down his life for Enemies, Rebels, and Traytors? and yet behold, God, and Christ hath done this for us: *Gal.* 4. 4.

Secondly, On the greatness of the Price, where-with he redeemed us, with no other than his precious Blood, *1 Pet.* 1. 18.

Thirdly, The greatness of the misery, from which he hath redeemed us, *Vers.* 13. from that Vassalage, and slavery we were in, to sin & Satan
and

and the World, Death, Judgment, and Hell, 1 *Thes.* 1. 10. *Psal.* 103. 1, 2, 3. -

Fourthly, On the greatness of the happiness, unto which he hath redeemed us, viz. To be Heirs and Co-heirs, with himself, *Rom.* 8. 17. 1 *Pet.* 1. 10.

Fifthly, On the compleatness of this Redemption, as he hath compleated it for us, *Heb.* 9. 12. 26.

So he makes us stand compleat in himself, 2 *Col.* 10. 16. *Sixthly*, On the evidences you have of

your interest in this Redemption, Three whereof you have, 1 *Cor.* 1. 30. to whom Christ is made

Redemption, to them he is also made wisdom to enlighten them, and righteousness to justify them,

and holiness to sanctifie them; A *fourth* Evidence you have, 1 *Pet.* 1. 18. They are redeemed from

their vain Conversation, and made new Creatures, 2 *Cor.* 5. 17. *Fifthly*, They are redeemed from all

iniquity, *Tit.* 2. 14. Not only from the condemning, but the commanding power of it, *Rom.* 6. 14.

Sixthly, They are made a People, Zealous of good works, *Titus* 2. 14. and are redeemed out of the

hands of their Enemies, that they may serve the Lord without fear, in righteousness and holiness,

all the days of their life, *Luke* 1. 74. *Seventhly*, To meditate on the ways, and means of his effect-

ing this our Redemption, as these, his Incarnation, Conversation, Passion, Resurrection, Ascension, Session, and Intercession, at the right hand of God.

First, About his Incarnation, to consider and take notice that the Word was made Flesh, *Job.* 1. 14. And the End wherefore he took our Nature, was that he might make us partakers of his Divine Nature, 2 *Pet.* 1. 4. He, the Son of God, became the

the Son of Man, that we the Sons of Men might be made the Sons and Daughters of the great and ever-living God, *John 1. 12. Isaiah 56. 5.* In the Incarnation of Christ, to take notice of these two Branches of it, *viz.* his Conception, and Nativity.

First, For his Conception; herein to meditate; *First,* On the wonderful manner of it, it being not after the manner of other Men, but by the over-shadowing of the Holy Ghost, *Luke 1. 35.* *Secondly,* The Reason of it, that He might be pure, and free from Original sin, wherein all others are conceiv'd, and born, *Psal. 51. 5. Job 3. 6.* *Thirdly,* The End of it, that He might, by the purity of his Conception, cover the impurity of our Conception.

Secondly, In the Nativity of Christ; *First,* Take notice of whom it was, He was born; And why so? *First,* That he was born of a Virgin, to fulfill the Scripture, *Isaiah 7. 14. Behold a Virgin shall conceive, &c.* And so born, that he might be without the least spot, and contagion of sin; wherein all others are both conceiv'd, and born, *Psal. 51.* *Secondly,* Of the Virgin *Mary* because the *Messiah* was to come of the Tribe of *Judah*, *Heb. 7. 14.* and the Seed of *David*; of which stock *Mary* came, as you may see in the Genealogy; *Luke 3.*

Secondly, To meditate on the use we are to make of it, namely this, That as Christ was conceiv'd, and born for us, so we be careful to look to this, that He be conceiv'd and born in us; or we can never expect to receive any benefit by his Conception, and Birth for us.

Secondly, To meditate on the Conversation of Christ,

Christ, and consider how He walkt and liv'd in the World : which you may find, in the Gospel, to have been, Very wisely, inoffensively, humbly, holily; spiritually, heavenly, and actively, for the glory of God, and the good of Souls; such must our Conversations be, conformable to the pattern set before us, that so having good Consciences, they may be asham'd, who have, and would slander our good conversation in Christ, 1 Pet. 3. 16. 1 Epist. John 2. 6.

Thirdly. In the Passion of Christ, to meditate on these Particulars, the Matter of his sufferings, the Causes of his sufferings, the Manner of his sufferings, and the Use we are to make of his sufferings.

First, The Matter of his sufferings, what it was that He suffered : which was, *First*. The Vailing of His glory under our Flesh. *Secondly*. The imputation of the sins of the whole World, 1 Pet. 2. 24. *Thirdly*, The fierceness of his Father's wrath, Lam. 3. 12. and the Curse due to all our sins, Gal. 3. 13. *Fourthly*, The rage of Men and Devils in the persecution, and persecution of him unto death; Even the shameful cursed death of the Cross.

Secondly, The Causes of his sufferings; *First*, The efficient Cause, that was God, Isaiah 53. 10. Acts 2. 23. *Secondly*, The instrumental cause was the Devil, and his Instruments, *Judas* and the *Jews*, Luk. 22. 53. *Thirdly*, The meritorious cause, our sins, Isaiah 53. 3, 4. 1 Pet. 2. 24. *Fourthly*, The final cause, that He might bring us back again to God, 1 Pet. 3. 18. and Redeem us from Eternal sufferings, and sweeten, and sanctifie all our temporal sufferings.

Thirdly,

Thirdly, For the manner of his sufferings, that was, *First*, Willingly, without compulsion: *Secondly*, Patiently, so as he was, as a Sheep dumb before the Shearer, *Isaiah* 53. *Thirdly*, Constantly unto Death.

Fourthly, For the use you are to make of his sufferings, which is this: To be willing to suffer a little from him, and for him, who hath suffered so much from us, and for us; and the rather, *First*, Because by his sufferings he hath freed us from Eternal sufferings, sweetned and sanctified all our temporal sufferings: *Secondly*, Because he hath promised, if we suffer with Him, we shall Reign with Him, *2 Tim.* 2. 12. *Thirdly*, Because, if we chuse rather to sin than suffer for him, we must expect to suffer for ever in Hell, *Mark* 8. *last*. *Fourthly*, Because all the sufferings of this life, are not worthy the glory that shall be reveal'd, *Rom.* 8. 18. *2 Cor.* 4. 17. *This light and momentary affliction, &c.*

Fourthly, In the Resurrection of Christ, to meditate on these things; *First*, The truth and certainty of his Resurrection: we have the testimony of God, Angels, and Men for it, *1 Cor.* 15. 3. *to the end*. *Secondly*, On the Ends of his Resurrection; as, *First*, That he might declare to all the World, that he was the Son of God, true and very God, *Rom.* 1. 4. *Secondly*, That He might manifest to all the World, that he had fully satisfied the Justice of God, *John* 16. 8. 9. *Heb.* 2. 13, 14. *Thirdly*, That He might strengthen our faith in that full satisfaction, and reconciliation He hath made for us: whence, that *Rom.* 4. *last*. He died for our offences, and rose again for our Justification; and hence

hence that Triumph, *Rom. 8. 34. Who is he that condemns? It is Christ that died, yea rather that is risen again, &c. Thirdly*, The evidences you have in the Merits, and Benefits of Christ's Resurrection. Whether he be risen as our Head, and will raise us up hereafter to glory: which we may know thus; if we be risen with him, and by him, from a state of death, to a state of life, and grace, called the first Resurrection, *Revel. 20. 6*. Such only shall have an interest in the benefits of the second Resurrection, at the last day, *John 5. 28*. *Fourthly*, What you must do to get an interest in the first Resurrection, that you may come to have the comfort of the second; and that is to attend constantly on the Ministry of the Word, and to beg the Spirit of Christ to quicken that Word, that it may quicken your dead Souls, according to his promise, *John 5. 25*.

Fifthly, In the Ascension of Christ, to meditate on these things; *First*, The truth of it, by the testimony of Angels, and Men, *Acts 1. 10, 11. Luke 24. 51, 52*.

Secondly, The End of his Ascension, to shew that he was true and very God, in that he could lift up his Body into the Air: 2. That he might open the Gate of Heaven for us, which we had shut by our sin; and prepare a place for us in it, *Heb. 10. 19, 20. John 14. 3, 4*.

Thirdly, Take notice of the use you are to make of the Ascension of Christ, which is, To ascend daily in our hearts and affections to him, *Colos. 3. 1, 2*.

Sixthly, In the Session of Christ, at the right hand of God; *First*, To take notice what it is,

viz.

viz. that Equality of Glory, and Dignity, Authority, and Power He hath with his Father, *Phil. 2. 6. 9. Eph. 1. 20.*

Secondly, To meditate on the End of his Sitting there, which is, *First*, That He may Rule and Reign, until he hath made all his Enemies his Foot-stool, *1 Cor. 15.* *Secondly*, That he may assure us, that as he sits there in our name, and nature, so he will cause all his at the last to sit with him upon the same Throne of glory, *Rev. 3. 21.* *Thirdly*, The use that we are to make of it, which is the same, *Col. 3. 1, 2.*

Seventhly, In the Intercession of Christ, *First*, To take notice what it is, *viz.* the presenting of his active and passive obedience to his Father, for the procuring all that grace and mercy he hath purchased, and his Father hath promised to his Elect; or, if you will, thus, That part of his Priestly Office, whereby, for his satisfaction sake, he desires, wills, and procures, for all his Elect, the acceptance of their Persons, and Services, and the remuneration of all their weak endeavours for his glory, *Revel. 8. 3, 4. Revel. 14. 13.*

Secondly, Meditate on the Ends of his Intercession; as, *First*, That we may have the benefit of all he hath done and suffered for us; which we could not, had he not gone into Heaven to make Intercession for us, *Heb. 9. 7. 24.* *Secondly*, That so he might take away the iniquity of our holy things, and render our Persons and services acceptable to his Father, and so be able to save us to the uttermost, *1 Epist. John 2. 12. Heb. 7. 25.*

Thirdly, The use that we are to make of it, and that is, In all our services, still to draw near to God in

in the name of Christ, and beg the acceptance of our Persons, and Service, and all that grace we stand in need of, for his Intercessions sake, *Col. 3. 17. Heb. 4. last.* But then,

Eighthly, To meditate on the great Priviledges that come by Jesus Christ to such as have a true, actual and real interest in Him: as, 1. Remission of all our sins, *2 Cor. 5. 19. 1 John 1. 7. Rev 1. 5.* 2. Imputation of Christ's righteousness, *2 Cor. 5. 20.* 3. Reconciliation to God, *1 Colos. 20.* And thereby, 1. Peace with God and Concomitance Men and Angels, *Rom. 5. 1. Col. 3. 15. Isai 11. 6. Hos. 2. end. Heb 1. last.* 2. Communion with the Father, and the Son, *1 John 1. 3.* 3. A spiritual right and title to all Creature-comforts, which are lost by the Fall, *1 Tim. 4. 45.* and all that is God's and Christ's, all his Attributes, Promises, Providences, *1 Cor. 3. 2 last.* 4. A sanctified use of every estate, both of Prosperity and Adversity, Health and Sickness, Life and Death, *Rom. 8. 28. All things work together for good, &c.*

4. Priviledge, Adoption of us into his Family, to be the Sons and Daughters of the great and ever living God, *Eph. 1. 5. Job. 1. 12. 1 Job 5. 1.*

5. Sanctification of our natures, *Acts 26. 18.* Sanctified by Faith in Christ, *1 Thes 5. 21.* The God of Peace sanctifie you, throughout. &c. *2 Pet. 1. 4. Whereby we are enabled to die unto sin, and live unto righteousness, 1 Pet. 2. 24.*

6. Acceptation of our Persons, and all our Services, notwithstanding all our infirmities and imperfections, *Eph. 1. 6. 1 Pet. 2. 5.*

7. Inhabitation of his Spirit, to assist us in all our duties, and lead us in all our ways, *1 Job. 3 last. Rom. 8. 14. 26.* 8. Con-

8. Confirmation and establishment in a State of Grace, *Job. 10. 18.* *1 Pet. 1. 5.*

9. The continual Intercession of Jesus Christ for all that Grace and Mercy we stand in need of, *Heb. 7. 25.* *1 Job. 2. 2, 3.*

10. Lastly, The Consecration of Souls and Bodies, *Rom. 8. 30.* *John 17. 22.*

Tenthly, To meditate, (if you would have the comfort of the forenamed Priviledges); To meditate (I say) on the Evidences of an actual and real interest in Christ; and that, 1. Because it is expressly commanded, *2 Cor. 13. 5.* Examine yourselves whether you be in the faith, *Know ye not that Ch. is in you, &c.* 2. Because the most do deceive themselves herein, flatter themselves that they are Christ's, and Christ is theirs; because they are baptized into his Name, and make a profession of him: to whom Christ will say at the last Day, *I know you not, &c.* *Luke 13. 25.* And therefore to search and see, the interest you have in Him, be not only nominal and professional, but actual and real; *Q. Well then, How may we know it?* *Ans.* By the Grounds of it, the Means of it, and the Fruits of it.

1. By the Grounds of it, whence it ariseth; and they are these. 1. A sight and sense of their lost condition, that they came into the World without Christ: before Men be convinced of this, they will never look out after Christ, *Eph. 2. 12.* 2. It ariseth from sound Humiliation, under the sight and sense of their lost condition, so as to be willing, upon it, to break off the League between the Soul and every sin: for a Graft must be cut off from the old Stock, before it can be set into a new; This you may find in those new Converts, *Acts 2.*

37. And the Taylor, *Als* 16. 29. 2. You may know it by the Means of it: now these are *four*, whereof there are *two* on Christ's part, *sc.* His Word, and his Spirit; and *two* on our part, *sc.* Faith and Love: By these, as so many Bands and Ligaments, the union is made between Christ and the Soul. By the *two* former, God draws the Soul home to Christ; By the *two* latter, he unites and knits it to Christ.

1. The Word of Christ: that is the Ordinance, by which he cuts them off from the old Stock, and ingrafts them into the new, *Als* 26. 18. therefore called the ingrafted Word, *James* 1. 21. Now Souls are cut off from the old Stock, by sound Humiliation under their sinful and miserable condition by nature, so as to be willing to have the League broken between the Soul and every sin, to part with all for Him: And they come to be ingrafted to Him, when they are made willing to receive Him on Gospel-terms, not only as their Saviour, but their Ruler.

2. Another Means, and the principal, is the Spirit of Christ, *1 Job* 3. *last*. which the Lord gives effectually to accompany his Word, for the cutting them off from the old Stock, and ingrafting them into the new: and this the Spirit doth by convincing them of sin, righteousness, and judgment, *Job* 16. 8. By being in them, first a Spirit of Bondage, and then of Adoption, *Rom* 8. 15. By mortifying of their Corruptions, *Rom* 8. 13. and quickning them with Grace, *Vers* 10, 11. *1 Cor* 6. 11.

3. Another Means, or Band of our union with, and interest in Christ, is a lively Faith, taking us off from

from our own righteousness, and casting us to rest, and rely only on the righteousness of Jesus Christ, for Justification and Salvation, *Job. 3. 16. Phil. 3. 9.*

4th. Means, or Band, is an unfained Love to Christ for his lovely Self, and all his Members for his sake, *Job. 14. 21. 1 Job. 3. 14.*

3. You may know it by the fruits of it, which are especially these; 1. A through change of heart and life, *2 Cor. 5. 17.* 2. Subjection and obedience to his Laws and Commandments, *Job. 14. 15. 21. & 15. 14.* Then are you my friends, if you do whatsoever I command you, and *Heb. 5. 9.* 3. Conformity to him in heart and life, doing and suffering, living and dying, *Rom. 6. 5, 6. 1 Job. 2. 6. 2 Tim. 2. 12.* 4. A constant adherence to him in faith, love, and obedience, with full purpose of heart not to depart from him, *Heb. 3. 14.*

Tenthly, To meditate on what we are to do for the getting, and clearing up our interest in Christ, and all he hath done, and suffer'd for us: to this end mind well a few directions; as, *First*, Look to this, that you be thoroughly convinc'd of, and humbled under your sinful and miserable condition out of Christ, so as to find your selves in a lost, and undone condition, *Luke 19. 10.* Sick in Soul with the consideration of it, *Mat. 9. 13.* Burdened with, and weary of your sins, *Mat. 11. 29.* And pricked in your hearts, as they, *Act. 2. 37.* for this is the first work of the Spirit of God, in bringing in a Soul to Christ, viz. the convincing him, and humbling him under his sin, and misery by reason of sin, *Job. 16. 8.*

Secondly, To hunger, and thirst after an inter-

est in Christ, above all other things in the World, *Isaiah 55. 1. Revel. 22. 17.* So as with the Apostle, *To account all things but loss, and dung, in comparison of it, Phil. 3.*

Thirdly, You are to be willing to take Him on Gospel terms, such as he therein offers himself; as these, *First*, To take Him in all his Titles, and Offices, not only as your alone Jesus, but Lord and Christ, *Rom. 13. end, Put on the Lord Jesus Christ,* and so, *Acts 16. 31.* *Secondly*, Be willing to deny our selves, and take up his Cross to follow Him, *Mark 8. 34.* willing to part with all, and every sin, yea all, and every thing, to follow Him, as Christ advised the young man, *Luke 19. Sell all thou hast, and come and follow me, &c.* For, as a Noble Lord said well, That Person may be deceived, that thinks to save any thing by his Religion, but his Soul; meaning, his Religion might cost him the loss of all. *Thirdly*, Give up your selves to Him in a Universal, sincere and constant obedience, and conformity to Him, and all his commands; expressly requir'd, *Heb. 5. 9. Heb. 3. 14. John 15. 14.* *Fourthly*, You are to endeavour to lay hold on Him, and close with Him, and be united to him by faith, and love, *Rom. 11. 19, 20. Eph. 3. 17. Gal. 5. 6. John 14. 21.* And that you may, to wait constantly on the Ministry of the Word, and beg the Spirit of God, effectually to accompany it, for the begetting, and working of this faith, and love, whereby you may be actually, and really united to him, and made one with him, *1 Cor. 12. 13.*

Eleventhly, To meditate on the motives and encouragements you have to get and clear up your interest

interest in Christ. You have seen enough in what hath been said before, yet ~~there are two or three more~~ ; *First*, Consider the miserable condition of a man out of Christ in these particulars ; *First*, so long as Men are without Christ, they are without Covenant, without hope, and without God in the World, *Eph* 2. 12. *Secondly*, They lie under the guilt of all their sins, *Rom*. 3. 19. and that you cannot stand under the guilt of one sin, that first sin, how much less under the guilt of such innumerable sins. *Thirdly*, You remain still in Vassallage and slavery, unto the basest and cruellest of Tyrants, Sin, Satan, and the World, *Eph* 2. 1, 2, 3. *Fourthly*, You sin in all you think, and speak, and do, *Pro*. 15. 8. *Rom*. 8. 7. *Titus* 1. 15. *Fifthly*, Every thing you have, and use, is accursed to you, *Deut*. 28. 16. to the end. *Mal*. 2. 2. *Sixthly*, There's but a step between you and Hell, *John* 8. 21. *1 Cor*. 6. 9. *Mat*. 25. last.

Secondly, Consider the happy estate of a man in Christ : he is freed from all, that is truly evil, and inflated in all that is truly good ; *First*, He is freed from all evil, both of sin, and punishment, from the evil of sin, both the guilt of it, and the filth of it, *1 John* 1. 7. *Rom*. 8. 1. *Rom*. 6. 14. *Secondly*, He is inflated in all that is good : As the Wife is by her marriage, in all the honours, riches, pleasures of her Husband ; so is the believing Soul, in all the honours, riches, and pleasures of Christ, *1 Cor*. 3. end. As Christ is a King, so are Believers made Kings to God, *Rev*. 1. 6. As he is Heir of all things, *Heb*. 1. 3. so they are Heirs, and Co-heirs with Christ, of the same Kingdom, *Rom*. 8. 17. they are compleat in him, *Col*. 2. 10.

A third motive may be this, The great willingness, and readiness of Jesus Christ to receive, and save poor lost sinners, such as are willing to take Him, and accept of Him upon Gospel-terms; this appears in these Particulars.

First, That his desire is towards his, *Cant. 7. 10.* Swears *as he lives, he desires not the death of a sinner*, *Ezek. 33.* so as the fault is Man's, and not his, if any be not saved. *John 5. 40.* you will not come unto me, that you may have life. See this clearly in that Book, Entituled, *The Self condemning Sinner.*

Secondly, In that he offers Himself freely to all without exception of any that will come to him in a way of faith and love, *Isaiah 55. 1.* *Rev. 22. 17.*

Thirdly, In that he invites all to come to him, that find their want and need of him, *Mat. 11. 29.* and promises to cast away none that come to him, *John 6. 37.*

Fourthly, In that he sends his Ministers to woo, and beseech them in the name of Christ to come in, and be reconcil'd to God; *2 Cor. 5. 20.*

Fifthly, In that he bewails their folly that will stand out against him, and their own salvation, *Mat. 23.* *O Jerusalem, Jerusalem, that killest the Prophets, how often would I have gathered thy children together, as the Hen gathers her chickens, and you would not.*

Lastly, You are to take notice, how you are to walk worthy of, and suitable to, so dear a Redeemer, and precious Saviour, by imitating him in his carriage, both towards God, and Man, in his doings, and sufferings: 1. His doings, 1 *Epist. John 2. 6.* He that saith, he abides in him, ought to walk as he walked; 2. But you will say, Can any walk, as he walked? He was void of all sin, we are full of

of sin. A. There's a double (As), one that imports Equality, and another Similitude; as it imports equality, it's impossible for any to walk as he walked; but as it imports similitude and likeness, so we may, and must walk after him. As a Scholar that writes after his Master's Copy, he begins every Line, as his Master begins, and ends as he ends; he frames every Letter as his Master frames it, joyns letters and syllables together, as his Master doth, though there be no equality: he cannot write as well as his Master, yet there is a similitude, he labours to imitate, and write like his Master; So true Christians, though they cannot live, and walk so exactly, as Christ did, yet they labour to come as neer to him, as they can, to imitate, and follow him, though not in his divine acts, which he did as God, and as Mediator, which is impossible, yet in his moral and humane acts, which he did as Man; so they labour to make him their only pattern in their carriages, both towards God and man; *First*, In their carriage to God: now for his carriage towards God, that was full of piety, full of faith, full of zeal, full of heavenly-mindedness: *First*, Full of Piety, *Heb.* 7. 26. He was holy, harmless, separate from sinners, *1 Pet.* 2. 22. *He did no sin, neither was there any guile found in his mouth*; and we required to follow him in that, *1 Pet.* 1. 15. *1 Ep.* *John* 3. 2. *Secondly*, Full of faith, ever confident of his Father's presence, assistance, and acceptance in whatsoever he did, even in his greatest desertion on the Cross, crying *my God, my God*, He held fast his faith; and we requir'd to follow him in this, *Isaiah* 50. 10. *Heb.* 3. 14. *1 Pet.* 1. 13. *Thirdly*, He was full of zeal

for God, both in publick, and private; *First*, In publick, the Zeal of God's House even consum'd him, *John* 2. 15, 16, 17. *Secondly*, In private, He went about doing good, to the bodies & souls of others. *Acts* 10. 38. We are to imitate him in this, it being the end of our Redemption, *Titus* 2. 14. The end of his correction of us, *Revel.* 3. 19. *Fourthly*, He was full of heavenly-mindedness, still extracting spiritual and heavenly discourses from worldly and earthly occasions, *John* 4. 10. *Job.* 13. 2. *John* 6. 26, 27. and we are requir'd to follow him in this, *Col.* 3. 1, 2. *Phil.* 3. 20. *Secondly*, Follow him in his carriage towards man: now for that, you may observe in the Scripture, it was full of wisdom, innocency, truth, justice, humility, meekness, love, mercy and pitty to others: and we commanded in the Scriptures to imitate him in all these: *First*, In his wisdom and innocency, *Mat.* 10. 16. *Secondly*, In his truth, *Eph* 4. 24. *Thirdly*, In his justice and righteousness, *Rom.* 13. 7. *Luke* 1. 6. In his humility and meekness, *Mat.* 11. 20. In his patience, *1 Pet.* 2. 21, 22, 23. In his love to all, even our very Enemies, *Mat.* 5. 44, 45. *Eph.* 5. 2. and in mercies to the Bodies and Souls of men, *Rom.* 12. the 3 last. *James* 5. 2 last. In his pitty and compassion, *Gal.* 6. 1. *1 Pet.* 3. 8. *Jude* 22, 23. Thus for his doings. *Secondly*, To imitate him in his sufferings: *1 Pet.* 2. 21. Q. How did Christ suffer? A. 1. He suffer'd willingly, none could compel him to it, *John* 10. 18. You must follow him in this, when God calls unto it, as the Apostle, *Acts* 21. 13. *Secondly*, Christ suffered patiently, *Isaiah* 53. 7. *Heb.* 12. 2. we to follow him in this, as we are commended in the same

same place, to look *unto* Jesus; and, 1 Pet. 2. 21. tread in his steps. *Thirdly*, He suffer'd believingly that God would support him and deliver him, so must we, 1 Cor. 10. 13. *Fourthly*, He suffer'd fruitfully, so as to learn obedience by his sufferings, Heb. 5. 8. so are we, Micah 6. 7, 8. *Finally*, Christ suffer'd constantly even to the death, and so are we requir'd, Rev. 2. 10. Thus of Christ.

CHAP. IV.

The Third Head, the Spirit of God, called the Holy Ghost.

IN, and about him, to meditate on these things;
First, What he is. *Secondly*, What his Offices. *Thirdly*, What signs you have of the Spirit's Inhabitation. 4. Motives to get him. 5. Means to procure him; and 6. The means to preserve and increase communion with him.

First, What the Spirit of God, or the Holy Ghost is, viz. the Third Person in the sacred Trinity, proceeding from the Father and the Son. And here to take notice of three things; *First*, That he is a distinct Person from the Father and the Son, and the Third Person in Sacred Trinity, 1 Epist. John 5. 7. *Secondly*, That he is true and very God, as well as the Father and the Son, as is evident; 1. By testimony of the Scripture, Acts 5. 3, 4. Why hath Satan filled thy heart to lie unto the Holy Ghost? thou hast not lied unto man, but God:

God: 2. *By Reason*, 1. Because He is the Author, and Inditer of the Scripture, *Acts* 28. 25. 2 *Pet.* 1. 21. 2. Because the Scripture ascribes those Attributes to him, that are proper to God, as Eternity, *Heb.* 9. 14. Omniscieny, 1 *Cor.* 2. 10. Omnipreseney, *Psal.* 139. 17. Omnipotency, 2 *Tim.* 2. 7. *Isaiah* 11. 2. *Thirdly*, Because those works are applied to him, which are proper to God, as Creation, *Gen.* 1. 2. and Conservation, *Job* 33. 4. *Psal.* 33. 6. Regeneration, and Sanctification, *John* 3. 6. 1 *Cor.* 12. 6. *Fourthly*, Because the divine worship is given to him, as *Mat.* 28. 19. *Go Baptize them in the Name of the Father, Son, and Holy Ghost.* Therefore true and very God.

Thirdly, That he proceeds from the Father and the Son, is evident, *John* 15. 26. and hence he is call'd the Spirit of God, *Rom.* 8. 11. and the Spirit of the Son, *Rom.* 8. 9. and so much the word *spiritus* signifies, because he is spired, or breathed from them, as you may see further, *John* 16. 14, 15.

Secondly, To meditate on the Offices of the Spirit, and these either respect Christ, his Word, or his Church; *First*, For those respecting Christ, they are these; *First*, The Spirit formed Christ's humane nature in the Womb of the Virgin Mary, *Luke* 1. 35, 36. *Secondly*, The Holy Ghost anointed Jesus Christ, as he was Man with gifts, and graces, and that without measure, and having thus consecrated him, and furnished him with gifts, for the great office and work of a Mediator, he with God the Father sent him into the World, for the accomplishing that work, *Isai.* 61. 1. and 11. 2. *Acts* 10. 38. *John* 3. 34. *John* 1. 32. *Thirdly*,
The

The Holy Ghost descending from Heaven, and resting upon him visibly in the shape of a Dove did publicly shew him, and Seal him in his Baptism, *Mat. 3. 16.* *Fourthly*, The Holy Ghost witnesseth that Jesus Christ, who was crucified, was the Son of God, the true Messiah, *Acts 13. 32.* He witnesseth also to the Doctrine of Christ's Resurrection, in which he was declared mightily to be the Son of God, *Rom. 1. 4.*

Secondly, For the Offices of the Spirit, in, and about the Word of God, take notice, first, 'twas He inspir'd holy Men of God with the mind, and will of God, infallibly dictated it unto them, and guided them in the penning, or writing of it, *2 Pet. 1. 20. Acts 1. 16. Mark 12. 36. Heb. 9. 8.*

Fourthly, He quickens the Word, so as to make it effectual to quicken dead Souls: without Him 'tis but a dead and a killing Letter, *John 6. 63.* He makes it quick and lively in operation, to the dividing between the Soul and the Spirit, the Joynts and the Marrow, the searching-out, and discovering the secrets of the heart, *Heb. 4. 12. 1 Cor. 2. 4. 2 Cor. 10. 4. 5.* It is he that speaketh by it to the Churches, *Revel. 2. 7. Revel. 3. 22. Rev. 14. 13.*

Thirdly, His Offices, in respect of the Church and People of God, these are either common to all, or peculiar to the Elect; *First*, For those common to all, they are such as these; *First*, To give life, and preserve life in all, *Job 33. 4. Ps. 139. 14; 15.* *Secondly*, To bestow gifts, and abilities on men, for their particular callings, and functions, both sacred and civil, as *1 Sam. 11. 6. Judges 11. 29. 1 Cor. 12. 9, 10. Mat. 7. 22.* *Thirdly*,
Re-

Restraint, whereby they are kept from many evils, which they would otherwise run into, as *Abraham*, Gen. 22. 8. *Fourthly*, To act and over-act all the gifts, and parts, and power of men to his own glory, and the good of his Church and People, *Zach.* 4. 6.

Secondly, For those that are peculiar to the Elect, they are such as these: *First*, To unite them unto Christ their head, and the mystical Body of Christ the Church, *1 Cor.* 12. 13. *1 Cor.* 6. 17. *Secondly*, To inhabit or dwell in them, as his House, and temple, *Rom.* 8. 11. *1 Pet.* 4. 17. *Thirdly*, To illuminate them with the saving, sanctifying, experimental knowledge of God in Christ, *John* 16. 13. *Fourthly*, To convince them of sin, righteousness, and judgment, *John* 16. 8. *First*, Of Sin, particularly the sins of unbelief, and disobedience to the Gospel, that This is that which lays them open to the wrath of God, in Life and Death, and after Death, *John* 3. *last.* *Mark* 16. 16. *Secondly*, Of righteousness, how that there is none in them to make them stand acceptable in the sight of God, the Garment of their own righteousness, and good works is a Garment too short to cover their nakedness: their own righteousness is but as a filthy Rag, but the righteousness of Christ that is a perfect righteousness, such as God accepts for poor sinners, and makes them stand so righteous in God's sight, as if they had never sinned; this appears, in that Christ is gone to the Father, which he could not have done, if he had not fulfilled all righteousness. *Thirdly*, Of Judgment, how that he has judged and condemned the Serpent and his Seed, the Devil, and the wicked

wicked World, so as they shall never prevail against his Elect, *Mat. 16. 18. The Gates of Hell shall not prevail against it*; and that there is true and sound judgment to be found only in the Christian Religion, and not in any Idolatrous and false Religion; and that Christ hath the government of his Church upon his own Shoulders, and all that subject and submit unto his Government, shall by it, judge and condemn, at last, the wicked World, *1 Cor. 6. 1. Fifthly*, To humble them under, and mortifie in them the deeds of the Flesh, *Rom. 8. 13. Sixthly*, To quicken them with spiritual Life, *Rom. 8. 11. Regenerate and sanctifie them, John 3. 5. and Evidence it to them, 1 Cor. 6. 11. Seventhly*, To help them in, and under all their infirmities in duty, *Rom. 8. 26. John 14. 26. Eighthly*, To direct, and guide them in all their ways, *Rom. 8. 14. Psal. 143. 10. Ninthly*, To support, and comfort them in all their sorrows, and sufferings, *Rom. 5. 5. John 4. 26. Tenthly*, To witness to their Spirits, that they are the Children of God, *Rom. 8. 16. Eleventhly*, To Seal them up to the Day of Redemption, *Eph. 4. 30. Eph. 1. 13. Twelfthly*, To be the earnest and first fruits of their Eternal Salvation, *Eph. 1. 14. Rom. 8. 23. Lastly*, To confirm, strengthen, and establish them in every good word and work to the end, *Eph. 1. 13. Eph. 4. 12, 13. Again,*

Thirdly, To take notice of, and meditate on the Evidences you have of the receiving, and indwelling of the Spirit of God in you, because, If any have not the Spirit, he is none of Christ's, *Rom. 8. 9. 1 Ep. John 4. 13. Hereby we know he dwells in us, and we in him, by the Spirit which*
he

he hath given us, *John* 3. 24. *Q.* But how may we know that we have receiv'd the Spirit, and that he dwells in us? *A.* Thus, 1. By the way, and means, in and by which he is given, and receiv'd; and that is the Ministry of the Word, *Acts* 10. 44. *Whilst Peter spake, the Holy Ghost fell on those that heard him;* and hence the Ministry of the Gospel is call'd the Ministry of the Spirit, *2 Cor.* 3. 6. and Men are said to receive the Spirit, by the hearing of Faith, *Gal.* 3. 2. *Secondly,* You may know you have the Spirit by this, if you can finde the foregoing acts, and operations of the Spirit, upon the hearts of the Elect: If he be an enlightening, enlivening, mortifying, sanctifying, quickning, strengthning, and establishing Spirit in you, as you know you have life, by your breathing, moving, walking; so you may know you have the Spirit of God, if he breathe and move in you, and enable you to walk in the ways of God's Commandments; more especially by this, if you find him to be a spirit of sanctification in you, to sanctifie you throughout in your whole man, and in your whole Conversation; for He is a Spirit of Holiness, *Rom.* 1. 4. and sanctifieth all his, *1 Cor.* 6. 11. so, as with *David*, to hate every false way, and have respect to every command of God, *Pf.* 119. 6. 12. 8. *Thirdly,* You may know it by this, if you be careful not to quench the Spirit, *1 Thes.* 5. 19. or grieve the Spirit, *Eph.* 4. 30. but heedfully to hearken to his Voice, *Isai.* 30. 21. and follow his guidance, *Rom.* 8. 14. *Gal.* 5. 25. *Fourthly,* By this, if you go wholly out of your selves in every duty, and enter upon it, as, in the name of Christ, so, by the strength of his Spirit, as you are exhort-

ed,

ted, *Eph. 6. 10.* and *David* did, *Psal. 71. 16.* Fourthly, If you find that you have not yet received the Spirit, then to meditate on the many, and weighty motives there are, to quicken you to labour after the Spirit. I will but name a few, drawn from the Necessity, and the Utility of it.

1. There is an absolute Necessity of having the Spirit of God, and that in these two respects. 1. Because, without the Spirit of Christ, you can receive no grace from Christ, for it is the Spirit that is the sole Author, and Worker of grace in any, therefore called the Spirit of Grace, *Zach. 12. 10.* And the Spirit of Sanctification, *Rom. 1. 4.* and the spirit of knowledge, and the fear of the Lord, *Isai. 11. 2.* 2. Because, without the Spirit, you cannot perform any duty; so as to please the Lord, and to profit by it. As for instance, (1.) Not hear the Word, for without the Spirit, the Word is but a dead and killing Letter, *1 Cor. 3. 6.* It was he that opened the heart of *Lydia*, to attend unto what was spoken, so as to live by it, *Acts 16.* (2.) Not to pray effectually without the Spirit, *Rom. 8. 26.*

2. Many and great will be the benefits that will come to you, by having the Spirit: 1. He will be a Spirit of Inhabitation to dwell in you, honour you so far, as to make you his House and Temple, *1 Cor. 3. 16.* 2. He will be a Spirit of Illumination, to enlighten you with the knowledge of God's mind and will, to teach you all things, *John 16. 12.* and bring all things to your remembrance, *John 14. 26.* 3. A Spirit of Sanctification, *Rom. 1. 4.* To sanctifie you throughout, in Spirit, Soul, and Body, *1 Thes. 5. 23.* To enrich you with all san-
ctify-

Allying grace, *Gal. 5. 22.* (4. A Spirit of Consolation, to cheer up your Spirit in and under affliction, *Rom. 14. 17. John 14. 16.* (5. A Spirit of Intercession, teaching to pray, *Rom. 8. 26.* (6. A Spirit of Direction, to guide you in all your ways, and lead you into all truth, *Rom. 8. 14. and 16. 5.* In a word, a Spirit of Adoption and Salvation, *Rom. 8. 16. Ephes. 1. 13.* and therefore in all these respects, to labour after the Spirit of Christ. But you will say, What must we do to procure this Spirit?

5. You must take notice of, and meditate on the means of procuring the Spirit, which are, amongst others, these, 1. You are to give the Spirit the glory, that is due to him; Well then, 2. What must we do to procure the Spirit? *A. 1.* You are to give the Spirit the glory, that is due to him by acknowledging him to be true and very God, every way equal with the Father and the Son; to believe in him, and rest on him, for illumination, sanctification, and salvation, as well as the Father, and the Son: for, the ignorance and unbelief of this, our Saviour shews to be the cause, why the World receives him not, *John 14. 17.* Secondly, You are to know and acknowledge that by nature you want the Spirit of God, and thereupon to hunger and thirst after him: for the promise is, he will pour out his Spirit upon such, *Isaiah 44. 3. John 7. 37, 38.* Thirdly, You are to attend, and wait upon God in the Ministry of the Word, wherein the Spirit is given, *Acts 10. 44. Gal. 3. 2.* Fourthly, You are to love the Lord Jesus Christ, and express your love by keeping his Commandments, for Christ hath promised to give his Spirit unto

unto such, *John 14. 15, 16, 17.* *Fifthly*, You are to be earnest, and constant in Prayer for the Spirit, to be given in, to enlighten, and enable you to every duty God calls you to; the gift of the Spirit is, a great gift, and the greatest next to Christ, his Son; too great indeed for us to ask, but not for God to give, for he delights to give, and do great things for his, and not only commands us to ask him, but makes many promises to encourage us, *Ezek. 36. 25, 26. Joel 2. 28, 29. Zac. 12. 10;* most clearly, *Luke 11. 13.* *Fifthly*, If you would have the Spirit, to obey the Spirit in his motions, and excitements within, and without, *Isa 30. 20, 21.* and take heed you do not resist, grieve or quench the Spirit, *Isai. 63. 10. Eph. 4. 13. 1 Thes. 5. 19.*

Sixthly, Having obtain'd the Spirit to take notice of, and meditate on the means you are to use for the preserving, and increasing communion with him; as, *First*, To take heed of, and shun such sins, as cause him to depart; for instance, 1. Take heed of quenching the Spirit, *1 Thes. 5. 19.* now the Spirit is quenched, as Fire is, either by withdrawing Fuel, or casting-on of Water, and filth; so is the Spirit, when Men either neglect the means, and seasons of grace, or else hearken unto, and cherish the motions of sin, and Satan, and the World: hence that Exhortation, *Isai. 30.* To hearken unto the Voice behind us, and not turn to the right hand, or to the left. *Secondly*, Take heed of grieving the Holy Spirit of God, *Eph. 4. 30.* Now the Holy Spirit is grieved, as by all sin, so especially by open and scandalous sins, such as lying, dissembling, idleness, rotten communication, unbridled passion, anger, wrath, re-

venge, as you may see clearly, *Eph. 4. 25. to the end.*
Thirdly, Take heed of resisting the Holy Ghost, which is a higher degree of sinning, when Men and Women, not only refuse to hearken unto the Voice of the Spirit in the Ministry of the Word, but even fall foul on the Doctrines, and truths, that are taught out of the Word, and quarrel with the Ministers for their plain, and faithful dealing with them, as the *Israelites* did with *Jeremy 43. 1. 2.* and the *Jews* with *Stephen, Acts 5. 71.*
Fourthly, Take heed of tempting the Holy Ghost, as *Ananias*, and *Sapphira* did, *Acts 5. 1. to the 10.*
Q. When do Men tempt the Holy Ghost, to take vengeance on them? *A.* You may see in that place, when they will profess, and pretend that which is not in them, as faith, and love, and obedience, (which are the most eminent fruits of the Spirit) and yet are wholly void of them; when Men will profess, and pretend they seek the glory of God, the publick good, the weal, and comfort of others, as well as themselves, and yet do nothing less, but seek only their own private, Worldly, and fleshly interest, care not what become of others, let them sink or swim; all's one to them; and worse than so, to promote their own private interest, will be still plotting and practising mischief against others; still instilling prejudices, into the heads, and hearts, and tongues of others, and yet profess, and pretend the quite contrary. This lying and dissembling of Professors is that which tempts the Holy Ghost to take vengeance on them sooner, or later, for their audacious robbing Him of those glorious Attributes, of his Omnipresency, Omniscieny, Omnipotency, and

and to exemplarily punish such as dare to sin, not only against the light of the Word, but the Dictates of the Holy Spirit in their Consciences. *Fifthly*, Take heed of defiling his Temple, for if any Man defile the Temple of God, him will God destroy, 1 Cor. 3. 17. *Q.* Who are they that do so? He tells you there, they are professing believers: Whereby do they defile his Temple? They defile it by corrupt Doctrine, and manners, by dividing-Principles, and practises, causing Rents, and Schisms, Parties, and Factions, as you may find they did, *Vers.* 4 5. They also that defile their Bodies by Fornication, and Uncleanness, 1 Cor. 6. 13, 18, 19.

Secondly, If you would hold, and maintain communion with the Spirit, as to shun the fore-named Evils, so to observe, and make conscience of these following duties: *First*, To hearken unto and obey the calls of the Spirit, to faith, and love, and obedience. *Isai.* 30. 21. *Secondly*, To nourish, and cherish the inward motions of the Spirit, checking for evil, and exciting to good, 1 *Thes.* 5. 19. *Thirdly*, To live in the Spirit, *Gal.* 5. 25. That is, as we live a natural life by him, so to live a spiritual life to him, that we may be fitted to enjoy an Eternal Life with him. *Fourthly*, To walk in the Spirit, *Gal.* 5. 16. 25. That is, to follow the Direction of the Spirit, *Vers.* 18. *For as many as are led by the Spirit of God, are the Children of God*, *Rom.* 8. 14. *Fifthly*, To enter upon, and perform all duties, in, and by the assistance of the Spirit, *Eph.* 6. 10. To pray in the Holy Ghost, *Jude* 20. *Eph.* 6. 18. To preach in the evidence,

and demonstration of the Spirit, *1 Cor.* 2. 4. To love in the Spirit, *Col.* 1. 8. and exercise all Graces in the manifestation of the Spirit, *1 Cor.* 12. 7. and joyce in the comforts of the Spirit, *Acts* 9. 31. *Sixthly*, Labour to be filled with the Spirit, *Eph.* 5. 18. Not to content your selves with any measure of grace, but still labouring to grow in grace, and gracious practises, *1 Cor.* 15. *last*. To be filled with peace, and joy in believing, and abound in the hope of glory, through the Power of the Holy Ghost, *Rom.* 15. 13. *Seventhly*, To preserve the unity of the Spirit in the bond of peace, *Eph.* 4. 3. that is, to endeavour it, though we cannot effect it, as we would, because of the many and great remainders of corruption in the best, that oppose and obstruct it, yet (I say) to endeavour it, as the Apostle exhorts, *Phil.* 1. 27. & 3. 15. *Lastly*, To sow in the Spirit, *Gal.* 6. 8. that is, lay out your substance and worldly goods to spiritual uses, for the maintenance of Christ's Ministry, and Ordinances, the ^{providing} of the Gospel, and encouragement of others in the ways of holiness, if you refuse to honour the Lord with your substance, and bestow it only upon your selves and yours, you do but sow to the flesh, and of the flesh shall reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting, *Vers.* 8. *Lastly*, What grace you have receiv'd above others, or you have been enabled to exercise above others, or good duties you have been enabled to do above others, when you have been more enlarged in it above others, take heed of arrogating any thing to your selves, remember to go wholly out of your selves, and to give the Spirit
the

the glory of his grace to you in it, as the Apostle;
 1 Cor. 15. 10. and be still careful to walk the more
 humbly before God, and Man, *Micah 6.* So much
 of the Spirit: Nextly,

CHAP. V.

The Fourth Head of Meditation, is MAN.

IN and about Man to meditate on the Four-fold
 Estate of Man, the Four last Things or Ends of
 Man, and such things in the Soul, and in the Body
 about the Tongue, Talents, Time, and Eternity
 of Man, as may most conduce to the enabling of
 you to answer God, and Christ, and the Spirit in
 all they have done for man: *First*, To meditate on
 the Four-fold Estate of Man: his blessed state by
 Creation, cursed state by Transgression, gracious
 state by Regeneration, and happy estate by Glori-
 fication.

Sett. 1. *First*, His blessed estate by Creation,
 and here to take notice of, and meditate on these
 things; *First*, That he was made the most excel-
 lent of all the visible Creatures: *Secondly*. That
 he was made in the most excellent manner. *Thirdly*,
 That he was made to the most excellent ends.

First, He was made the most excellent of all the
 visible Creatures, as appears, *First*, In respect of
 the structure of his Body, and the endowments of
 his Soul, of which we shall speak hereafter:
Secondly, In that he was made after his own I-
 mage in knowledge, righteousness, and true holi-

nels, *Gen. 1. 26. Eph. 4. 24. Col. 3. 10. Thirdly*, In that he was made the Habitation, and Temple of the Holy Ghost. *2 Cor. 6. 16. Fourthly*, In that he was made Lord over all the Creatures, all subjected under his Feet, and all for his use, *Gen. 1. 26. Psal. 8. Fifthly*, In that he was made the Epitome, or abridgment of the whole Creation, there being nothing in the World, but there is something in Man, like unto it: as, touching God, we believe Him to be a Spirit, touching the World, we know it to be a Body; in Man we have an abridgment of both, namely of God, in respect of his Spirit, and of the World, in respect of his Body. As in the World there are some things visible, and some things invisible, so in Man a visible Body, and an invisible Soul: as in the World, some Creatures live the life of Vegetation, as Plants, some the life of Sense, as Beasts, some the life of Reason, as Angels; in Man you have all these kinds of life. In a word, as (one well) Man is God's Text, all the Creatures are Commentaries on it.

Secondly, Meditate on the excellent manner of Man's Creation: 1. Whereas all other Creatures were made by a bare and simple command, God did but say the word, *Let there be Light, and there was Light*; and so in the rest: When God made Man, it was not without Divine Consultation, the sacred Trinity did not barely speak the Word, *Let there be Man*, but they consulted together, saying, *Let (Us) make Man*, *Gen. 1. 26.* Not that God needed it, but to shew that He intended to make Man a more excellent Creature than the rest. 2. He not only consulted about the making Man, but He put his hand to it, for he formed

med Man of the dust of the Earth, and breath'd into him the breath of life, Gen. 2. 7. 22.

Thirdly, Meditate on the excellent ends wherefore God made Man, namely to contemplate those glorious Excellencies of his, which shine forth in the work of Creation, and shew forth to others the glory that is in them, to be quickned by it, to serve him in all, and for all, and that he might be for ever happy in communion with Him, and injoyment of him in all, *Prov.* 16. 4. *Isai.* 43. 7. *Rev.* 4. *last.* *1 Cor.* 6. *last.* The serious meditation of these things will cause us to admire, and adore Him in what he hath done for man, and to say with *David*, *Lord what is man, &c.* *Psal.* 8. *Fearfully and wonderfully am I made, O how precious are the thoughts of thee, Psal.* 139. This also should bequicken Man to serve Him cheerfully in all, and for all that should make all for us, and us for himself, or else will shame and confound us, at the last, that all his Creatures should serve him better by the very instinct of nature, than we by the instinct of grace.

Sett. 2. *Secondly*, To meditate on the cursed Estate of Man, by transgression: and here to meditate on these two things, the Causes of it, and the Consequences of it.

First, The Causes of it, and these either External, or Internal: 1. External; and here, *First*, The efficient cause the Devil, the Devil having fallen himself from God, by his disobedience, out of enmity against God, and envy of Man's happy condition, vehemently desir'd, and endeavour'd the fall of Man, that so he might have the more company both in sin and punishment: whence our

Saviour files him a Lyar, and a Murderer, from the beginning, *Job. 8.* And *Peter* tells us, *He walks up, and down, like a roaring Lyon, seeking whom he may devour, 1 Pet. 5.* The 2d. outward cause was Instrumental, viz. the Serpent, *Gen. 3. 1.* Q. But could a Serpent speak? A. It was not the Serpent but the Devil in the Serpent, therefore call'd the old Serpent, *Rev. 20.* Q. But why did he make use of the Serpent, rather than any other Creature. A. 1. Because of his subtilty; the Serpent being more subtil than any other Beast of the Field. 2. In respect of his activity to move up and down more nimbly, and creep in, and out of the Garden, unseen of *Adam*, who was the keeper of it. Q. But why did not *Eve* fear, and mistrust the Serpent, and the Devil in it. A. 1. she fear'd not then, because she had no sin then, and there was no enmity then, between Man and the Creature. 2. She did not mistrust any mischief, because it is probable she was ignorant of the fall of the Angels; had she known it, she would have watcht more narrowly against him. Q. What may we learn here that the Devil made use of the Serpent, because of his subtilty? A. If there be any Person or gift more excellent than other, the Devil will be sure to make use of it, for the doing more mischief, as he did of the Scribes and Pharisees, and the Rulers of *Israel*, because they were more learned, and honourable, *Job. 7. 48, 49.* And therefore the greater any Man's parts and place is, it should be his wisdom to be the more watchful against Satan, and caule him to abuse them, to the dishonour of God, the wronging of others, and the wounding of his own Soul.

Secondly,

Secondly, For the internal and principal cause of Man's Fall, that was the abuse of his own free-will, because he freely and voluntarily transgressed, and broke God's Commandment in eating the forbidden fruit, *Gen. 2. 17. Eccl. 7. last.* Therefore God no way necessary to it, nor could be the Author of it, as some wicked ones have thought, and taught: for God used all means both before, and in his Creation to prevent it, as in his making him after his own Image, and endowing him with knowledge, and power to do what he requir'd, and in that he immediately instituted a Sabbath, to put him and keep him in remembrance of his dutie to God: therefore every man to justifie God, and condemn himself.

Secondly, To meditate on the Consequents of the Fall, which is Sin, and the Curse. By our first Parents disobeying the command of God, in eating the forbidden Fruit, there followed the curse of God upon *Adam*, and all his Posterity: and this Curse, it comprehends under it three things, Guilt, Filth, and Punishment; every Son and Daughter of *Adam* came in guilty of that first sin, as you may see cleerly, *Rom. 3. 9. 19.* Especially, *Rom. 5. 12, 17, 18, 19.* Q. And how so? When as they were not then born, Is it Justice in God to punish all for one Man's offence? *A.* Yes, 1. Because *Adam's* sin was not peculiar to his Person, but common to all Man-kind, *Adam* sustaining the place, not of a private, but a publick Person, he was the Father, and Root of all Man-kind, and receiv'd whatsoever good he had, not only for himself, but all his Posterity. Had he stood in obedience, he and his had continued in that blessed Estate,

Estate, wherein they were created, but now falling from that by his Rebellion, he brought the Curse upon himself, and all his Posterity. Divines illustrate it thus: In Murder, though the hand only kill, yet the whole Man becomes guilty. In a *Parliament*, what's done by the Knight of the Shire or the Burgeſſ of a City, is ſaid to be done by all that made choice of them. When a great Perſon commits Treason, he doth not only diſinheric himſelf, but his poſterity; the conſideration of this ſhould cauſe every one to take to heart that firſt ſin, and humble himſelf before the Lord under it. That you may be the more effectually humbled under it. 1. To conſider of the greatneſſ of that firſt ſin, how-ever it may ſeem a ſmall matter in the eye of carnal reaſon, to eat a little forbidden fruit; yet (as one truly) *Peccare in minimo, peccatum non minimum*) To ſin, this did ſo much the more aggravate their ſin, that they would offend ſo great, and good a God, for ſo ſmall a matter, that when God had given them liberty to eat of all other Trees in the Garden, yet they would not deny themſelves in this one: beſides, this firſt ſin is that contains in the bowels of it, may other crying ſins, as Apoſtaſie, Infidelity, Curioſity, Blaſphemy, Pride, Preſumption, Murder, &c. In a word, was the cauſe of all other ſin, and miſery upon the Creature, and of the Damnation of all Souls, that have been, are, or ſhall be damned, and therefore we have every one great and continual cauſe of humbling, and abuſing our ſelves before the Lord under the conſideration of it.

Secondly, As there followed guilt, ſo filth, or the deſilement of the whole Man with ſin original, and

and actual, and here to meditate what these are, and what special things in them are to be meditated on, for the humbling of our Souls, and the keeping us from closing with Temptations to them.

First, What sin is? *viz.* The transgression of the Law of God, either revealed in the Word, 1 Ep. Job. 3. 4. or written in the heart, Rom. 2. 14. 15. and here about sin, to take notice, and meditate on the ugly, filthy, hurtful, hateful nature of it: 1. For the ugly nature of sin, it is not only evil, but the worst of all evils, and the cause of all other evils, that it is most contrary to God's most Holy Nature, that which made the Devil a Devil, and Hell to be Hell, without which the Devil would be a blessed Angel, and Hell would be Heaven; that also that could not be expiated, and done away by the death, and blood-shed of all the Creatures, but only by the precious heart-blood of the Lord Jesus Christ.

Secondly, Meditate on the filthy nature of it, as, it is compar'd to the Excrements of Man, *Isai.* 4. 4. and called the *σποροειναις ακαθαρσιαις* the Excrement of Excrements, or superfluity of naughtiness, *James* 1. 21. yea not only filthy in the concrete, but filthiness it self in the abstract, 2 *Cor.* 7. 1. *Q.* But how doth this appear? *A.* In that it defiles a man in all, and all to him: 1. It defiles him in all, every faculty of Soul, every power of Body, *Mat.* 15. 19, 20. whence *Solomon* calls the sinner a loathsome Person, *Prov.* 15. 3. because sin is that which makes him loathsome to all, to God, and Man, and Himself. 1. To God, *Zach.* 11. 8. my Soul loatheth them. 2. Loathsome to Men, especially good

good Men, *Psal.* 15. 4. *Prov.* 29. last. *Isal.* 66. 24. 3dly. That which makes men loathsome to themselves, when God once opens their Eyes to see it, and brings them home to himself by Repentance, *Ezek.* 36. 31. *Job* 42. 6. *Rom.* 6. 21.

Secondly, As it defiles a Man in all, so all to him; all his Relations, all his Enjoyments, all his Actions, natural, civil, religious, *Titus* 1. 15. *To the impure, all things are impure*, the Word is a killing Letter, the Sacraments Seal up Damnation; in short, of so defiling a nature, as all the Water of the old World, could not wash away the stain of it, nor all the Fire of the last Judgment, and of Hell, will be able to burn up the dross of it.

Thirdly, Meditate on the hateful nature of sin, how hateful it is to God, and good men. 1. To God, it is the only object of his hatred, he hates nothing, but as it is sinful, not the Devil, but only as sin made him a Devil. 2. That it is so hateful to God, appears, in that he hates it where-ever he sees it. Even in his own Son, who knew no sin, yet because he took our sin upon him, he so manifested his hatred of it, as he would not spare the severe punishment of it in him; because the Creatures could not strike a stroke hard enough, he was pleas'd to bruise him, *Isal.* 53. 16. and to lay upon him the fierceness of his wrath, *Lament.* 1. 12. *Secondly*, As hateful to God, so to all good men, *Psal.* 139. 21. *Do not I hate them, O Lord, that hate thee, search me, and try me, &c.* *Psal.* 119. 128. *I hate every false way*; the Martyrs so hated sin, as they chose rather to burn at the Stake, and undergo any torment, than give way to any sin; *Anselm* (Arch-Bishop of Canterbury) was wont to say, that

if he saw Hell on one side, and sin on the other; and he must of necessity choose one, he would rather choose Hell, without sin: and no wonder, for where there is no Sin, there is no Hell.

Fourthly, On the hurtful nature of sin, this appears, 1. In that it is the greatest Enemy to God, to Christ, to the Spirit, to Us: 1. To God, it's that which seeks to un-Throne Him, and un-God Him, and there is no true and loyal Subject, but will endeavour the death of him that seeks the death of his Sovereign Lord and King. *Secondly*, The greatest Enemy to Christ, that which brought him from Heaven to the Cross, made Him sweat Blood, under the apprehension of his Father's wrath due to him, and to cry out on the Cross, to the amazement of Heaven, and Earth. *My God, my God, why hast thou forsaken me?* *Thirdly*, The greatest Enemy to the Spirit of God, that which quenqueth, and grieveth, and vexeth, and resists him, makes him to leave his Habitation; and when he goes out, the Devil comes in with seven worse Spirits than ever, *Mat. 12. 45.* *Fourthly*, The greatest Enemy to Us, that which deprives us of all good, *Isa. 59. 2.* and exposeth us to all evil, *Rom. 2. 8, 9, 10.* pulls down all manner of Judgments on Persons, Families, Towns, Cities, Kingdoms, Countreys, *Prov. 8. last.* *Rom. 1. 16.* *Eph. 5. 5.* That which makes every man to come in with a Cry, and go out of the World with a Groan: So much of Sin in general.

Secondly, For Original sin, that you may be effectually humbled under it, to take notice of, and meditate on these things: 1. What it is: 2. The several Titles given to it, with the Reasons of them

them: 3. The Parts of it: 4. The extent of it: And, 5. The fruits of it: *First*, What it is: for the understanding of this, you are to Note, that Original sin is taken either actively or passively, *First*, Actively, for the sin of *Adam*, in eating the forbidden fruit, and is call'd by Divines, *Peccatum Originans*, the beginning-sin, or the sin giving a beginning to all other sins. *Secondly*, Passively, for the corruption of nature, flowing from that first sin of *Adam*, and is call'd, *Peccatum Originatum*, or sin taking a beginning from that first sin of *Adam*, and this is that which we are to speak unto and may be described thus, A privation of *Original righteousness*, and a depravation of the whole Man with *unrighteousness*; Justly deriv'd from the loins of our first Parents unto all their Posterity, by reason whereof, every Man and Woman is conceiv'd, and born in sin, brings into the World with them the Seeds of all sin, is inclin'd to all evil, and averse to all that is good. 1. There is a deprivation of *Original righteousness*, wherein Man was created, *Rom. 3. 10. There's none righteous, no not one.* *Secondly*, A depravation of the whole man with *unrighteousness*, *Gal. 3. 22.* The Scripture hath concluded all under sin, not only *wisla* all Men but *wisla* all things in man, for the word is in the Neuter Gender: and it is further evident, by the Apostle's Prayer, for Universal Sanctification, 1 *Thes. 5. 23.* Implying an Universal Corruption. *Thirdly*, I say, justly deriv'd from the Loins of our first Parents, to all their Posterity, as you may see, *Gen. 5. 3. Adam* begot a Son, in his own likeness, that is, a sinner like himself, *Job* gives the reason, *Job 14. 4. Who can bring a clean thing out*

of an unclean? and so doth our Saviour, *Job. 3. 6. Mat. 7. 13. and James. 1. 12.* Fourthly, I add, [by reason whereof every one is conceiv'd & born in sin] this *David* acknowledgeth, *Psal. 51. 5. and Isai. 48. 8.* The Lord stiles *Israel* a Transgressor from the Womb. Fifthly, He brings in with him the Seeds of all sin even the vilest, that ever were conceiv'd, or acted by Men, or Devils, as the Chaos contain'd in it the Seed of all Creatures, so the corruption of our nature, the Seeds of all sin, *Prov. 27. 19.* as in Water, Face answers to Face, so doth the heart of Man to Man. Sixthly, Are inclin'd to all evil, *Psal. 36. 4. Jer. 8. 6. Isai. 5. 18. Niximus in vetitum, &c.* as the very Heathen could observe and say. Lastly, I add, [and averse to all that is good], *Rom. 8. 7. Gal. 5. 17. Jer. 18. 12.*

Secondly, For your further humiliation under it, take notice of the odious Titles given to it with the Reasons of them: 1. It's call'd Original sin: 1. Because it was *ab origine* from the beginning of Man's Fall: Secondly, Because it is *cum origine*, with the beginning of every man. Thirdly, Because it is *Origo*, the Beginning, Root, and Fountain of all actual sin: Secondly, It's call'd the sin that dwells in us, *Rom. 7. 17.* because it remains in all unto death: Thirdly, It's call'd the sin that easily encompasseth us, *Heb. 12. 1.* or that soon overtakes us, and keep us from running the Race set before us: Fourthly, It's call'd concupiscence, or lust, *Jan. 1. 14, 15. Rom. 7. 7.* Because it's the Mother of all unclean lusts, motions, and desires. Fifthly, It's call'd the old man, *Rom. 6. 6.* because it came from the old *Adam*. Sixthly, It's call'd

call'd the Flesh, *Job. 3. 6. Gal. 5. 17.* because it sits, and discovers it self in, and by the Flesh. *Seventhly*, It's call'd the Law in the Members, *Rom. 7. 23.* because it Rules as a Law. *Eighthly*, It's call'd the work of the Devil, *1 Job. 3. 8.* And Hell, that sets on Fire the whole course of nature, *Jam. 3. 6.* because it came from the Devil, and from Hell, and leads to the Devil and, Hell without repentance.

Thirdly, To Meditate on the parts of it, to wit, an absence of all good, and a presence of all evil, an emptiness of all righteousness, and a fullness of all unrighteousness.

Fourthly, That you may be the more thoroughly humbled, meditate on the extent of it; How doth this corruption of nature, like a Leprosie, over-spread the whole man, Soul and Body, every faculty and power of both: 1. For the faculties of the Soul, it fills the mind with blindness, the will with perverseness, the conscience with deadness, the memory with unfaithfulness, the heart and affections with deceitfulness and sensuality, which every one's experience too sadly evidenceth: *Secondly*, For the parts and powers of the Body, they are all naturally instruments of unrighteousness and unholiness, *Rom. 6. 13. 19.* And all the Senses, in-lets, and out-lets of sin, and vanity, *1 Ep. Job. 3. 16.* So as in the flesh there dwells no good thing, *Rom. 7. 18.*

Fifthly, To meditate on the fruits and effects of it, how that by reason of it you were conceiv'd and born in sin, having in your natures the Seed of all sin, a proneness to all evil, and an aversness to all good: so that you see, if you had no other

fin to bewail, this were enough to humble you all your days, and to make you miserable to all Eternity, and therefore to be much in meditation on it, and walk humbly before God, and Man; continually under the consideration of it, and that for these Reasons: 1. Because it is the Mother-fin, *Jam. 1. 14. Mat. 15. 19.* Secondly, Because though all actual sins be repented of, and done away, yet this Root of bitterness remains still, and will until it be quite pluckt up by death. 3. Because to bewail actual transgressions, and not the corruption of nature is that which the Lord complains of, *Ezek. 16. 22.* 4. Because a Man is never truly humbled under his actual sins, unless he bewail also his original sins, seeing it is the corruption of nature that inclin'd and carried him into actual sin: and therefore if you look into the humiliations of God's People, you shall find them to bewail, as their actual, so their original sin, as *Job, Job 40. 4. Isai. 6. 5. David, Psal. 51. 5. Paul, Rom. 7. 24.* and Mr. *Bradford* the Martyr, that when he saw any break out into any Enormity, would smite upon his Breast, and say, *Lord, what a wicked heart have I,* and what cause have I to give glory to distinguishing grace, that I am not as vile as the vilest: and therefore if you would have any evidence of the truth, and soundness of your humiliation under your actual sins, be sure always to take to heart, and bewail original sin, the Fountain, and rise of all; and to this end remember to meditate frequently, and seriously of what I have briefly open'd to you, in and about it.

Thirdly, To take notice and meditate on your actual sins, and that you may be the more thorow-

ly humbled under them, to mind well What it is, the Kinds of it, the multitude, and greatness of them.

First, What actual sin is, to wit, Every evil act, or motion arising out of the corruption of nature, in thought or affection, word or action, contrary to the revealed will of God in the Word, or the Conscience; binding over a man to the curse of the Law, *Deut. 27. last.*

Secondly, For the Kinds of it: *First*, It is either by way of Commission, or Omission, when any thing is added to, or taken from the Word; both condemned, *Deut. 4. 11, 12. Revel. 22. 18, 19.* *Secondly*, It is either of ignorance, or knowledge; both damnable, but especially the latter, *Luke 12. 47, 48.* *Thirdly*, It is either a sin of infirmity, or a reigning sin: *First*, A sin of infirmity is such a sin, as a Man falls into but seldom, and besides his purpose, and with reluctance also; when he sees it, doth mourn for it, prays for pardon of it, and power over it, and watcheth more against it, *Psal. 17. 3.* I have purposed my Mouth shall not offend. *Rom. 7. 15.* The evil which I do, I allow not.

Secondly, A reigning sin, is when a Man commits any evil, and omits any good, wittingly, or wilfully makes a Trade, or a Custome of it; lives and lies impenitently in it, expressly forbid, *Rom. 6. 12.* The former is the sin of the regenerate, the latter of the unregenerate.

Fourthly, It is either pardonable or unpardonable: *First*, Pardonable sin is every sin, even the greatest that a man is willing to repent of, *Isaiah 1. 18. Isai. 55. 7, 8.* *Secondly*, Unpardonable sin, is, not only that against the Holy Ghost, but every sin, even

even the least that a man is unwilling to see, and to leave, and resolves to persist impenitently in it, *Mat. 5. 19. James 2. 10.*

Thirdly, The degrees of actual sin, all sins are not alike, but some greater, and some lesser, *Nevo repente fit pessimus*, none arise to the height of sin, but by degrees: and the degrees by which sin riseth to the height, are these, 1. The thought of it. 2. The pleasure of it. 3. The consent to it. 4. The practice of it. 5. The custome of it. 6. Obstinacy in it. 7. Defence of it. 8. Boasting of it, and glorying in it. *Lastly*, Desperate and final impenitency in it, which is the perfection of it. If you would be kept from the last, not to yield to the first; for these several degrees of sin, they are as so many links in a Chain, take hold of one, and you'll draw the rest after, *James 1. 15.*

Fourthly, That you may be the more thorowly humbled under your actual sins, take notice of, and meditate on the multitude of your sins, both your own Personal sins, and your other Men's sins.

First, Your own Personal sins: to this end, take notice what have been your sins by way of commission, in thought, word, and deed; what have been your sins, by way of omission in pub'lick, private, secret; what have been your sins of imperfection before, and in, yea and after duty? What have been the sins of your Child-hood, Youth, and riper Age? What have been your sins against Law, Gospel, Word and Rod, Mercies and Corrections, Personal, Family, National.

Secondly, That you may see your other Men's sins, take notice wherein you have been faulty to-

wards them by way of commission, or omission, as Superiors, Inferiours, Equals.

Fifthly, That you may be the more thoroughly humbled, meditate on the greatness of your sins: to this end, Consider first the greatness of the Majesty, against whom every sin is committed, viz. no other than the great God, against whom the least offence is greater than the greatest offence against the greatest Potentates on Earth; He being an infinite God, they but finite Creatures. *Secondly*, A God of infinite Holiness, who can't look upon any the least sin, with the least approbation, but infinite detestation, *Haback. 1. 13.* *Thirdly*, A God of infinite goodness, from whom we have had being, and well-being, Soul, and Body, and what-ever is good for both us, and ours, and all of free and rich grace.

Secondly, To consider the baseness of our Persons, that presume to sin, against so great, so holy, and so gracious a God, no other than poor Worms of the Earth, sinful dust and ashes; vanity, nothing, less than nothing, *Isai. 40. 17.* *Thirdly*, The greatness of the Price that was paid for the expiating, and taking away of sin, to wit, no other than the precious blood of Christ, the only begotten Son of God, the least drop whereof is of more worth than ten thousand Worlds, being the Blood of Him, who was God, as well as Man: for ten thousand Worlds could never have purchased the Pardon of the least sin, being all but finite Creatures.

Fourthly, Consider the smallness of the Cause moving Men to sin against so great and good a God, What is it that most Men and Women do dishonour

dishonour God, and damn their Souls for, but a little transitory, bitter-sweet pleasure? uncertain perishing profits? fading, vanishing breath, and applause of men, and therefore it must needs be a great offence, to sin against so great a God, for so small a matter, which makes the Lord himself to complain of it, *Ezek. 13. 19.*

Fifthly, Consider the Circumstances in, and about the acting of your sin, as the time, place, manner, Person: for these circumstances exceedingly aggravate sin; as for Example, when such a sin is acted by a publick Person, or in a publick place, to the scandal of others, and the disgrace of profession, not only of ignorance, but knowledge; of weakness, but wilfulness; not only once, or twice, but often, and that against many vows, and promises to the contrary, notwithstanding Word, Rod, Mercies, and Judgments, and all the ways, and Means, and Methods God hath used to the contrary, to reclaim and bring home poor wretched sinners to himself, and save them from self-destruction. A serious Meditation on these things will be an effectual means, through the blessing of God, to break the heart for sin, break off the heart from the love, and liking of all sin.

The *third* Consequence of Man's Fall to be taken notice of, and meditated on for our more thorow humiliation, before the Lord, is the punishment, and misery that fell upon man, and all his Posterity, by reason of that first Rebellion of man. And this Punishment is double, *Privative* and *Pessive*: *First*, For the Privative punishment of man's sin, or the punishment of Loss it consists in these Particulars. *First*, The loss of God's favour

(which he enjoyed in a perfect manner by Creation) so, as now, every one comes into the World, *a Childe of wrath*, Eph. 2. 3. an Enemy to God, and God to him; both his Person, and all his actions abominable to God. 1. His Person, Rom. 8. 8. 2. His Actions, Prov. 15. 8. *Isai. 1. 13, 14. Titus 1. 15. To the impure all things are impure*; the Reason is, 1. Because the Tree must be good before the Fruit can, *Mat. 7. 18.* the Person accepted before the work can. 2. Because the works of natural, carnal Men, are not done by them in a right manner, as knowledg, faith, and love, without which God regards them not, *Prov. 19. 2. Heb 11. 6. Rom. 13. 8.* None are done to a right end, viz. the glory of God, *1 Cor. 10. 31.* and therefore both their Persons and services abhor'd and rejected of God, *Isai. 1. Jer. 7.*

Secondly, As Man, by his Fall, lost the favour of God, so communion and fellowship with God, which he enjoyed in a glorious manner, before the Fall; but since the Fall, Men are without God in the World, *Eph. 2. 12.* and are estranged from the life of God, *Eph. 4. 18.*

Thirdly, Man by his Fall depriv'd himself of the Image of God, in which he was created, and contracted on himself, and his Posterity, the Image of sin, and Satan, *Joh. 8. 44. Rom. 5. 12.*

Fourthly, By his Fall, he came short of the glory of God: had Man continued in obedience, it is more than probable, that he should have been translated from a terrestrial, to a celestial Paradise, but by his Rebellion, he outed himself and his, of both.

Fifthly, Man by his Fall lost his Native dignity:
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by Creation, he was made little lower than the Angels, *Psal. 8.* but by his Fall he was degraded, and made lower than the Beasts that perished *Psal. 49. 14.* For, 1. By this he lost his honourable title, as he the Child of God, so we the Sons and Daughters of the ever living God, *Isai. 56. Luk 3.* presently after the Fall, stiled *Children of Men, Psal. 90. 3. Children of the World, Luke 16. 9. Children of Wrath, Eph. 2. 3. Children of disobedience, Coloss. 3. 6. Children of the Devil, Job. 8. 44. Children of Hell, Mat. 20. 25.* 2. They lost that glory, lustre, and beauty, they had by Creation, in Soul and Body, as you may see, *1 Cor. 12. 23. Jude 23. Isai. 1. 5, 6.* 3. They lost that great preheminance they had over the Creatures; he that was Superiour to all, was made inferiour to all, *Psal. 49. 20. Isai. 1. 3. Jer. 8. 7.* The Prophet puts them to School to all, to learn of the Creatures: 4. As Man lost his preheminance, so his authority over all, he that was Lord over all, became a Slave to all, who, instead of serving Man, rebels against Man, labours to pick out his Eys, *Pro. 30. 17.* to eat his Flesh, and lap up his Blood, *2 King. 9. 36.*

Sixthly, Man lost his liberty, by Creation he was a free Denizen, and Citizen of the World, all at his command; but presently after the Fall, became a Slave, and was in Bondage to all, the Devil, the World, and the Flesh: 1. To the Devil, taken and carried Captive by him to do his pleasure, *2 Tim. 2. 26. Eph. 2. 2.* 2. To the World, so as to be drawn aside from that which is good, and drawn into evil, by the baits and allurements of it, on the one hand, and the menaces and persecutions of it on the other, *1 Epist. Job. 4. 5.*

whence that of *James* 4. 4. *Ye adulterers and adulteresses, &c.* and *1 John* 2. 15. 3. To the Flesh, to do whatsoever it shall suggest, for the gaining and retaining of honour, and profit, and pleasure, *Rom.* 6. 16. *John* 8. 34. *2 Pet.* 2. 19. and in this slavery and bondage all Men and Women are by nature, and that not unwillingly and grudgingly, but readily and cheerfully, and with the greatest delight, so far from being desirous to be brought out of it, as they account those their greatest Enemies, that would endeavour to bring them out of it, *Jer.* 18. There is no hope, but we will walk every one after the imagination of our own hearts, *Jer.* 43. 1, 2, 3. *Jer.* 44. 18, 17. Thus you see the greatness of the punishment of loss, *Et ben quantum mutatus ab illo!* How much is Man alter'd from his first estate? *Tristis & Lacrymosa commutatio*; a most sad and lamentable change you see, from favour to wrath, from fellowship to banishment, instead of the Image of God, the image of sin, and Satan; for glory, misery; for dignity, infamy; for dominion, subjection; for liberty, slavery.

Secondly, For the Positive part of punishment, or the punishment of Sense, that followed the fall upon every Son, and Daughter of *Adam*; and that was the curse of God, *Gal.* 3. 10. and what is this curse? but the infinite, and unsupportable wrath of God, and all manner of Plagues, Judgments, and Miseries, in Life, at Death, and after Death: 1. In this life, in Soul and Body, in Name, and Estate: 1. In Soul, blindness of mind, hardness of heart, *Isai.* 6. 9. a reprobate sense, *Rom.* 1. 23. 26. strong delusions, *2 Thes.* 2. 11. horrors

horrors of conscience, *Isai. 65. 13.* seconded with Hellish despair, and blasphemy, as in *Cain, Saul, Judas.* 2. In Body, all manner of aches, sicknesses, diseases, *Deut. 28. 21. to the end.* 3. In name, infamy, shame, reproach, *Deut. 28. 20. 37.* 4. In Estate, losses, crosses, curses; in getting cares, in keeping fears, in losing sorrows, and that many times unto death, *Deut. 28. 16. Jer. 12. 13. Mal. 2. 2. I will curse your blessings, yea, I have cursed them already.*

Secondly, In the end of this life, death the King of terrors, *Rom. 5. 12. Rom. 6. last. Job 18. 14.*

Thirdly, After this life, if men die in their sins impenitently: 1. As soon as the Soul is separated from the Body, it is immediately carried by the Devil into Hell, *Luke 12. 20.* and there kept in Prison till the Day of Judgment, *1 Pet. 3. 19.* the Body thrown into the Grave, where Death gnaws upon it, as upon Carrion in a ditch, with the mouth full of Earth, and the Belly full of Worms, and the Carcass full of stench. 2. At the Day of Judgment, by the Almighty Power of the Lord Jesus Christ (the Supreme Judge of Heaven and Earth) the Soul is brought out of Hell, and the Body out of the Grave, out of which, as soon as it begins to peep, it shall behold the whole World on Fire about its Ears, Christ on his Throne of Glory, the Saints, whom they derided and persecuted, taken up into the Clouds to be assessors with Christ in Judgment upon the wicked World; whilst they with the Devils, are left below to stand forth before the Tribunal of Christ, and hear that dreadful Sentence. *Depart ye cursed into everlasting Fire, prepared for the Devil and his Angels,* wherein every word

word is a Hell, before they come to Hell. 3. After the Sentence is past, all wicked Reprobates shall be thrust away from the Judgment Seat of Christ, and thrown into Hell, with the Devils, there to lie and fry, and cry under easless, endless, and remediless torments. And thus much of the cursed state of man by transgression, and the things to be meditated on in it. That your meditation on them may be the more effectual to cause you speedily to hie out of it: 1. Beg the Spirit of God to convince you thorowly of the truth of it, it being no other than what God hath spoken in his Word, and we find by bitter experience: 2. Labour to be truly sensible of, and deeply humbled under the sight and sense of it, so as to give no rest to your selves, until that you are brought out of it, for the promises of mercy run only unto such; *Mat. 9. 13. Luke 19. 10. Mat. 11. 29.* And that you may be truly sensible of, and effectually humbled under it, beg the Spirit of God to prick your hearts with the consideration of it, as he did those Converts, *Acts 2. 37.* and tremble to stay a moment in your unregenerate estate, as the Jaylor, *Acts 16.* when *Paul* had preacht unto him: 4. Be willing to receive Jesus Christ on his own terms, not only as your Jesus, but your Lord, and Christ, *John 1. 12. Rom. 13. end.* Lastly, Hearken to that Counsel of your Lord, and Saviour, *Mark 1. 15.* Repent, and believe the Gospel, and then his promise is to receive all, and cast away no one Soul that comes to him, and rests upon him for Conversion, and Salvation, *Job 6. 37. Amen.*

Self. 3. The third state of Man, is his gracious state by *Regeneration*, and here to take notice of, and meditate on these things. *First*, The free, and unsearchable love of God to us in it. 2. The nature of it, what it is, and wherein it consists. 3. The differences of true grace, from false grace, from restraining grace. 4. Degrees of true sanctifying grace. 5. The signs of it. 6. The priviledges of such as have it. 7. The motives to it. 8. The means for the maintaining, encreasing, and persevering in it.

First, For the free unsearchable love and grace of God to his, in not leaving his Elect in their fallen cursed condition, but in his appointed time, effectually calling all such as belong unto his Election of grace, out of a state of nature, into a state of grace. God might have for ever passed by fallen Man-kind, as well as he did the fallen Angels: though he lookt in mercy upon some, he might have passed by us, amongst others of fallen Man-kind; and therefore that God should pass by others, more noble for birth, and it may be more sober, and civil for conversation, and look upon us, wallowing and weltring in our blood, and filthiness, and say unto us, Live, this should exceedingly affect our hearts, and make us still to be admiring, and adoring the free, rich, and unsearchable love, grace, and mercy of God to us in Christ, Ezek. 16. Psal. 103.

Secondly, That we may do this with more profit, and comfort, to take notice, what this state of grace is; and for the understanding of this to know there is a double grace, *χρητις*, and *χρηστης* the first and the second grace; the first, whereby our Persons

sons are accepted; the second, whereby they are sanctified; the first, is no other than the free love, and favour of God, whereby he accepts us in Christ, and for his sake forgives all our sins, and gives us his Spirit, to renew and sanctifie our natures, *Rom.* 11. 6. *Eph.* 2. 8, 9. The second grace is no other than a special gift of that grace, and favour of God, otherwise call'd in the Scripture Regeneration, *John* 3. 6. and Renovation of the Image of God, *Eph.* 4. 24. and Sanctification of the whole Man, *1 Thes.* 5. 23. and the Divine Nature, *2 Pet.* 1. 4. Godliness and holiness, *1 Tim.* 6. And it may be described thus, a work of the Spirit in the Ministry of the Word, deriving from Christ their head, unto all his Elect, spiritual life, grace, or holiness, and diffusing it throughout the whole Man, whereby they are enabled to act and move God-ward, Grace-ward, and Heaven-ward.

Thirdly, To take notice of, and meditate on the differences of true grace from false grace; for *Eph.* 4. 14. the Apostle speaks of true holiness, in opposition to false, and feigned: now these differences are especially in three things; as first, true sanctifying grace is from an inward principle, infused by the Spirit of Grace, *Psal.* 40. 8. *Rom.* 7. 22. but that in the Hypocrite, is only from an outward principle, as shame of the World, fear of punishment, and the like.

Secondly, True grace makes Men to approve all their thoughts, and words, and ways, to God's all-seeing eye, *Job* 31. 4. *Job* 42. 4, 5. *John* 11. 17. A Hypocrite dares not do so, he approves them only
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to the eyes of men, so long as Men think well of him, he cares not what God thinks.

Thirdly, True grace makes Men humble, the more knowledge they have, the more they see, and bewail their ignorance, as that wise Man, *Pro. 30. 2*: I am more brutish than any Man, and I have not the understanding of a man, *viz.* in comparison of what he ought to know of God; the more faith he has, the more he bewails his unbelief, as the Father of the possessed Child, *Mark 9. 24*. The more love he hath, the more he bewails his want of love, and calls upon his Soul to love God more, *Psal. 116*. But now a Hypocrite he is proud of the grace he hath, and thinks he has more than he hath, and that both God, and man should respect him the better, as the *Pharisee*, *Luk. 18*. *I thank God I am not as this Publican, &c.* *Q.* But wherein doth renewing Grace, differ from restraining Grace? *A.* Especially in two things: 1. *Restraining* grace, only keeps Men from the acts of sin, but doth not mortifie sin. *Abimelech's* lust was restrained, when God with-held him from *Sarah*, *Gen. 20. 6*. but not mortified; whereas, where there is renewing Grace, sin is subdued, as well as restrained, *Rom. 8. 13*. *Secondly*, *Restraining* grace, keeps men from sinning, out of a servile fear of punishment; but renewing grace makes men forbear, out of a filial fear of offending, *Gen. 39. 9*. *Psal. 130. 4*. *Thirdly*, *Restraining* grace keeps men from sinning, no longer than they are under the means of restraint, as godly Magistrates, Ministers, Parents, Masters; when they are dead, or removed, then they can neglect the Worship of God, and be as vile as the vilest: when there was no King in

in Israel, every one did what was good in his own eyes, Judg. 17. 6. 18. but renewing grace, where it is, it makes, and keeps men, ever the same; and the worse the times are, the better are they, Gen. 6. 9.

Fourthly, To take notice, and meditate on the degrees of grace, all have not the same measures and degrees of grace, but some more, and some less, whence we read of some strong men in Christ, others weak, Prov. 15. 1. Some Babes in Christ, and others grown Christians, 1 Cor. 3. 1. Some Trees of righteousness, Isai. 61. 3. Others bruised Reeds, Mat. 12. 20. and God hath wise and holy ends in this; as, 1. To put a difference between Heaven, and Earth: here we are but renewed, and sanctified in part (how-ever it be in every part) but in Heaven, the Spirits of just Men are made perfect, Heb. 12. 23. Grace there is perfected in glory, Eph. 4. 13. *Secondly*, God will have it so, to teach us to live in a continual dependance on that fulness there is in Christ for us, that we may still go to him, and receive from him grace for grace, John 1. 16. that is one degree and measure after another. *Thirdly*, That he may display his glorious Attributes, as his infinite wisdom, Almighty Power, unchangeable grace, in carrying on the work of grace, until he hath crown'd grace in glory, 2 Cor. 12. 9, 10. *Q.* But seeing there are different degrees of grace, some have more, and some less, How may a Man know that he hath any truth of grace? even the least degree of saving grace? *A.* You may know it by these two things; 1. A continual complaint of the want of grace, and the weakness of grace, in comparison of the strength

strength of corruption, as the Father of the possessed Child, this is made by our Saviour the Sign of truth of grace, *Mat. 5. 3. Blessed are the poor in Spirit*: that is, who are spiritually poor in their own sight, and sense. 2. You may know it by earnest desires, and endeavours after more grace, as in *Nehemiah 1. 11.* and the Church, *Isai. 26. 8.* Christ pronounceth them blessed, *that hunger, and thirst after righteousness*, and promiseth they shall be filled, *Mat. 5. 6.* Q. But how shall we know our desires after grace, to be true desires? A. Briefly thus, 1. If they be industrious in the use of the means, and all means, *2 Cor. 7. 11. 1 Pet. 2. 2.* Secondly, If they be fervent desires, like *David's*, *Psal. 42. 1.* more after spirituals, than temporals, *Psal. 4. 6.* Thirdly, If they be restless desires, until we obtain, *Psal. 119. 20. My Soul breaketh for the longing it hath to thy judgments at all times*: Thus of the evidences of grace in general. Now,

Secondly, Take notice of the evidences of some particular graces, as knowledge, faith, repentance, obedience, love, fear, and hope: but here before I speak unto them, take this caution, he that hath one of these graces in truth, hath seminally all, and every sanctifying grace; how-ever he do not see it; as he that hath one link of a Chain, hath the whole Chain; so he that hath one saving, sanctifying grace in truth, hath all: what is said of original sin (*una essentia, sed multiplex efficientia*) is true also of sanctifying grace, though but one in it self, yet it is virtually all. I shall give you only three evidences of each; such as desire more, may see them in other Books, where they are fully handled.

1. For

1. For the truth of sanctified knowledge, it is thus evidenced, it is experimental, practical, and humble: *First*, Experimental, *Phil.* 1. 9. *Secondly*, Practical, *Psal.* 111. *last*. *Thirdly*, Humble, *Prov.* 30. 2.

2. For the truth of sanctifying faith, it is thus evidenced, it is a self-emptying, working, converting faith; 1. It is a self-emptying, or self-denying faith, it makes a Soul to deny his own righteousness in point of Justification, and acceptance, and with the Apostle desires to be found only in Christ's righteousness, *Phil.* 3. 8, 9. to disclaim also his own ability, for any thing that is spiritually good; *2 Cor.* 3. 5. and to enter upon duty, only in the Name and Strength of Christ, *Phil.* 4. 12. *Secondly*, It is a working faith, that which works by love to God, and unto others, for God's sake, *Gal.* 5. 6. It is still working-out corruption; *Acts* 15. 9. and working-in grace, *Acts* 26. 18. *Thirdly*, It is a conquering faith, that which enables a Soul to with-stand, and over-come temptations from within, and without, *1 Ep.* *John* 5. 4. *This is the victory that overcomes the World, even our faith*: Q. What's meant here by World? A. Partly the Men of it, that lye in wickedness, *1 Ep.* *John* 5, 19. and partly the lusts of the World, as the honours, riches, and pleasures of it, *1 Ep.* *John* 2. 16. so victorious, as it enables them to hold fast their confidence to the end, *Heb.* 3. 14. *Heb.* 11. 19. and makes them more than Conquerors over all their spiritual Enemies, *Rom.* 8. *the end*.

3. For the truth of repentance, that is evidenced thus; It is a universal, sincere, and continued repentance: 1. It is universal for all, and every sin,

sin, little as well as great, secret as well as open, one as well as another, *Psal.* 119. 104, 128. Secondly, It is sincere, from the heart, *Joel* 2. 13. Thirdly, It is continued and renewed daily, as we renew our provocations, *Ephes.* 4. 26. Let not the Sun go down on your wrath.

Fourthly, The truth of obedience, evidenced thus. 1. It is universal without partiality, *John* 15. 14. 2dly. Sincere without hypocrisie, *2 Chron.* 28. 9. 3dly. Constant without Apostacy, *Mat.* 10. 22. *Rev.* 2. 10.

Fifthly, The truth of your love thus evidenced. 1. It is spiritual for Grace sake, and the Truths sake, *2 John* 2. to the Elect Lady, whom I love in truth, and for the Truths sake. 2. It's impartial, to one Saint as well as another, *Coloss.* 1. 4. 3. It's permanent, and abiding unto death, like *Ruth* to *Naomi*; the ground of it is Gods unchangeable love to his, *Jer.* 31. 3.

Sixthly, The truth of your fear of God, thus evidenced. 1. If you fear to sin, rather then to suffer, fear the displeasure of God, more than the displeasure of Man, *Luke* 12. 4, 5. 2. If you fear him for his Mercy, as well as his Justice; his Goodness, as well as his Greatness, *Psal.* 130. 4. *Hosea* 3. last. 3. If you fear to sin against him in secret, where there is no eye to observe you, but only Gods, as *Joseph*, *Gen.* 39. 9. and *Job* 31. 1, 4.

Seventhly, The truth of your hope in God, thus evidenced. 1. If it be grounded on the Scripture, *Rom.* 15. 4. 2. If it praise the Heart, and sanctifie the Life, *1 John* 3. 3. 3. If it cause you patiently to wait on God, for the fulfilling his promise, *1 Thes.* 1. 3. If now you would know,

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whether you are brought out of a state of Nature, into a state of Grace, try your selves by these clear evidences out of the Word of God; or, believe it, (Friends) God, and Conscience, and Satan, will try you to the purpose, at the last, when you will wish (but all too late) you had hearkened unto Counsel, and tryed your selves; if you cannot find yet these evidences of such a gracious state, be exhorted in the next place.

Eighthly, To meditate on the many and weighty Motives the Scripture layeth before you, to quicken you, to look into and labour after a work of Grace as the absolute necessity, the transcendent Excellency, and the great Utility of it.

1. There is an absolute necessity of it. 1. In respect of the Decree of God, because he predestinated his to Grace before Glory, to be conformable to the image of his Son, *Rom.* 8. 29. in Grace here, and in Glory hereafter, *Ephes.* 1. 4. 2dly. In respect of the revealed Will of God, *1 Thes.* 4. 7. This is the Will of God, even your Sanctification. 3dly, A necessity of it, in respect of your Salvation, for without Regeneration, no Salvation, *John* 3. 6. without Holiness, no Happiness, *Heb.* 3. 14.

2. There's a transcendent excellency in it, for Grace is no other then the Off-spring of God, a beam of the Divine Majesty, *John* 1. 13. a spark of the Divine Nature, *2 Pet.* 1. 4. that which is called elsewhere the Name of God, *Isa.* 57. 15. the Seed of God, *1 John* 3. 9. the Will of God, *1 Thes.* 4. 3. the Image of God, *Ephes.* 4. 24. the Life of God, *Ephes.* 4. 18. the Glory of God, *Rom.* 3. 23. *Exod.* 15. 11. because God sees more

of himself in a gracious Soul, and more of his own Glory, in the poorest Saint, then in all the glory of the World, *Isa. 43. begin.* 2. Because it's that which puts a lustre on all other things, Honour, Wealth, Birth, Beauty, Gifts, Parts, all without Grace, is but as a Jewel in a Swines snout, Embroiderings on a Fools Coat ; whereas a little true sanctifying Grace, honours the poorest in the eyes of God, of Angels, and Saints, *Isa. 43. Psal. 15. Psal. 16.* All my delight is in the Saints.

3. Consider the great Utility and Benefit that comes by Grace. 1. It will interest you in all the Promises, *1 Tim. 4. 8.* Godliness is profitable for all things, it hath the promise of this Life, and that to come. 2. It will fortifie you against all the temptations of Satan to unbelief. Doth the Devil tempt you to distrust Gods love to you, and your right to Heaven, charge you with Hypocrisie? why, pull out the evidences you have of a Work of Grace, and let him shew (if he can) if ever any wicked man, or Hypocrite, had such evidences ; the Devil may sooner prove himself a Lyar, then a Saint to be a Hypocrite. 3. It will bring you contentment, and make you a gainer in and by every condition, as it did the Apostle, *Phil. 4. 11. 1 Tim. 6. 6.* 4. It will sweeten and sanctifie every estate and condition to you, Prosperity, Adversity, Health, Sicknes, Life, Death, *Rom. 8. 28.* 5. It will support, chear and comfort you in every estate, both of Life and Death, *2 Cor. 1. 12.* 6. It will not only accompany you to the Grave, where all other things leave you, but to the Tribunal of Christ, and never leave you, until it hath crown'd you with Glory, *Col. 3. 4.*

Ninthly, To meditate on, and make use of the means God hath revealed, and commands you to use, to get out of a state of Nature, into a state of Grace: What are they? Mark a few. 1. You must be willing to see, and be sensible of, and humbled under your want of Grace, as they, *Acts* 2. 37. and the Jaylor, *Acts* 16. 30. 2. You must labour to be united unto Christ, the Fountain of Spiritual Life and Grace, for the Son quickeneth whom he will, *John* 5. 21. and *John* 1. 16. from his fulness we receive Grace for Grace; and 1 *John* 5. 12. He that hath the Son, hath Life. 3. You must prize, and value it, hunger, and thirst after it above all other things in the World, *Isa.* 55. 1. *Rev.* 22. 17. 4. You must go to the Covenant for it, and beg the Lord to remember his Covenant, and glorifie his Grace, in giving in that Grace to you which he promiseth in the Covenant, *Psal.* 84. 11. and tells him this Grace is, as free for you as for others, and will be as glorious on you, as on others; and you shall give him the glory of it here, and to all eternity. Read and ponder well that excellent place, 2 *Cor.* 9. 8. A sufficiency of Grace in him for you. 5. You must wait constantly on the Ministry of the Word, which is the only ordinary means of getting it, *James* 1. 21. 1 *Pet.* 1. 23. when ever you come to hear the Word, remember to beg the Spirit of God to quicken his Word, that it may quicken your dead Souls, whereby you may be enabled to stand up from the dead, and act as new Creatures in a state of Regeneration, to God, and for God; It is the Spirit alone that quickens, *John* 16. and him that God hath promised to such as ask him,

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Luke **xx.** And therefore I say, still remember to beg the Spirit of God, and wait upon him in the ministry of the Word, till he come to breath into this Spirit, Life, a Life of Grace, that may fit you for, and entitle you to, a Life of Glory, to quicken and encourage you.

SECT. 4. *Take notice of the happy estate of Man by Glorification;* and what those things are you are to meditate on, in, and about that, are these:
1. What this Glory is, and wherein it consists.
2. The Properties of it. **3.** The certainty of it.
4. Who they are that shall partake of it.

1. What this glory is? In the general, it is no other then the lustre or beauty of a person, or thing that draws admiration after it, and it is either External, Internal, or Eternal. **1.** External, is that state and pomp men have in the World, and drawes the eyes of others after it; of which you may read *Gen.* **45.** **13.** *You shall shew my Father of my glory in Egypt;* that is, of the pomp, state, and honour I am exalted to. **2.** Internal Glory, is that within, in the Soul, in the excellent Gifts and Graces that it is endowed withal, *Psal.* **45.** The Kings Daughter is all gloriuous within; and *Numb.* **6.** **27.** where God said to *Moses*, He should bring *Joshua* before the Priest, and put some of his Glory and Spirit upon him. **3.** Temporal Glory, Is that which he promisethto his in this life. *Prov.* **22.** **4.** The reward of humility, and the fear of the Lord, is Riches and Glory. **4.** Eternal Glory, Is that which God will confer upon the Saints in Heaven: If you ask what that is? we must answer in the words of *Austin*, *Facillime est excogitare, quid non sit, quam quid sit:* It

cannot be conceived, much less expressed, yet as they guessed at the fruitfulness of the Land of *Canaan*, by the mighty clusters of Grapes they brought thence ; so may we at the glory of Heaven, by that glymps the Scripture holds forth of it. That you may have the clearer sight of it, we will consider it comparatively, with that which is in the World, and then absolutely as it is in it self.

First, If we compare it with that glory, which is visible in the World, we may guess somewhat at the transcendent excellency of it. You may see abundance of glory in all the Works of God, especially in those Celestial Bodies above, the Sun, the Moon, and the Stars : but alas, what is this to the Glory of Heaven ? And

*If in Heav'ns outward Court such glory be ;
What is the Glory which the Saints do see ?*

Du.Barras.

2. Consider it absolutely in it self. And here take notice of the Glorious Place, and Glorious Company, and Glorious Endowments of Soul and Body ; the Glorious Employments of both, and the Glorious Priviledges the Saints shall enjoy there.

1. For the Glotious Place ; that is, the highest Heaven, that which the Apostle calls the *Third Heaven*, 2 Cor. 12. and this place is, *Vernus & totus Olympus*, wholly Light, not only bespangled here and there with glittering Stars, but as one great Sun, and that which is increased by the admirable splendor of the glorified Body of Jesus Christ, and those millions of glorified Saints, whose

whose Bodies there shall shine, not onely as the Stars, *Dan.* 12. but as the Sun, *Mat.* 13. 43.

2. For the Glorious Company. There you shall have the society not only of all your Christian Alliance, Friends and Acquaintance, that have liv'd and dyed in the Lord, but of all the Holy Patriarchs, Prophets, Apostles, Martyrs, Saints; not only of the Glorious Angels, but the ever blessed Trinity, Father, Son, and Holy Ghost: and if the company of a few humble, upright, chearful Christians be so sweet here, how sweet must communion be with all these?

3. For the Glorious Endowments.

1. Of the Soul. As soon as the Soul is separated from the Body, it goes to the Spirits of just men made perfect, *Heb.* 12. It is perfected in all its Faculties, Understanding, Will, Memory, Affections. 1. For the Understanding; it is perfected in the knowledge of God, and all that's good, *1 Cor.* 13. 10, 11, 12. Here we are but as in the *Grammar School*, there we shall be in the *University*; here the knowledge most have, is but the least part of that they shall know there, of God and the Creatures, of the Mysteries of Religion, and the Secrets of Nature. 2. For the Will; there shall be in it a perfect conformity to the Will of God, we shall will all that is good, and that more freely, and with more alacrity, then here we ever willed any pleasure of this life. 3. For the Memory; It shall be so perfected, as to remember all that is good, and nothing that is evil, so as to be troubled for it, but rejoyce rather in this, that we are freed from it. 4. For the Affections; These shall be wholly taken up with, and rest upon

God, and all that is good, the measure of our love, and delight in him, shall be to love and delight in him without measure.

2. For the glory of the Body, you may reade it *1 Cor.* 15. 42, 43. 1. It shall be an incorruptible body, freed from all possibility of dying and suffering, *Luke* 20. 35. *Rev.* 17. 16. 2. It shall be full of beauty, shining not onely as the Starr, but as the Sun, *Mat.* 13. 41. made like to Christs glorious Body, *Phil.* 3. *last.* 3. It shall be a most vigorous Body, able to do any thing. *Etiamsi velit, terram movere*, (saith *Anselm*) able to encounter legions of Devils and Reprobates, by the almighty power of God dwelling in it. 4. A Spiritual Body; Not that it shall be turned into a Spirit, but endowed with such spiritual qualities, as it shall be agile, active, and nimble in the Service of God, like a Spirit.

3. To meditate on the glorious employments of Soul and Body, both shall be continually exercised in the highest services, viz. the singing of the Songs of *Moses*, and the Lamb, the singing of continual *Hallelujahs* to God our Father, for Christ our Redeemer, by the ever blessed Spirit our Sanctifier and Comforter.

4. To meditate on the glorious priviledges of Soul and Body there, which are either Primitive or Positive.

1. Primitive, in a freedom of all evil, both of Sin and Punishment. 1. Of Sin, not only from the power of it, but the very being of it; not only from sin, but from all temptations to it, and occasions of it, *Rev.* 21. *last.* 2. Of punishment, *Revel.* 21. 4. *Rev.* 22. 3. triumphing over all,

1 Cor. 13. 55. *O death, where is thy sting?* &c.

2. For the Positive priviledges, they are these,

1. The continual presence of God, 1 *Thes. 4. last.* there we shall ever be with the Lord. 2. The beatifical Vision of God, 1 *John 3. 2.* *O beata visio, videre Deum in nobis, nos in Deo, & Deum in se ipso,* (saith Bernard) What a blessed sight will this be, to see God in us, our selves in God, and God in himself, so far as our finite natures are capable of. 3. The nearest Union that can be, not only of a Gracious, but a Glorious. 4. Immediate, perfect, and everlasting communion with God, where there will be no need of Magistrates, Ministers, Ordinances, but God will be all in all, *Rev. 21. 21, 22.* 5. Perfection of Holiness both in Nature and Life, *Ephes. 5. 23.* Pure, as he is pure, 1 *John 3. 2.* And Perfect, as he is perfect, *Mat. 5. last.* Not onely in parts, but in degrees. 6. Fulness of Joy, and Rivers of Pleasure, which are at Gods right hand for evermore, *Psal. 16. last.* 7. An everlasting Sabbath; here we have but a weekly Sabbath, there an eternal everlasting Sabbath; here we keep a Sabbath with much weariness, there we shall keep it with infinite delight, *Heb. 4. 9.* There remains a rest for the People of God, and this is a transcendent Rest, an uninterrupted Rest, an universal Rest, a perpetual Rest, where we shall rest from all sinning, sorrowing, suffering, and with the whole *Quire* of Heaven shall be still singing *Hallelujahs* to God the Father, for God the Son, by God the Spirit, to all Eternity, and still following the Lamb, with Crowns on our Heads, and Palmes in our Hands, and triumphant Songs in our Mouths.

2. Medi-

2. Meditate on the properties of this Glory.

1. It's a revealed Glory, *Rom. 8. 18.* Here it is hid from the eyes of the World, and often from the eyes of Christians themselves; but there it shall be revealed, at the last day, before all the World, and the wicked World be made to acknowledge it, to their shame, and confusion of face, *Col. 3. 3, 4.* 2. A full Glory, *Psal. 16. last.* so full as the Apostle is not able to express it, *2 Cor. 4. 17.* so full of Glory, that if the Saints themselves were not upheld by the almighty power of God, they could not stand under it; so full of glory, that because it cannot enter into them, they shall enter into it; Well done good and faithful Servant, enter into thy Masters joy, *Mat. 25. 31.* An eternal glory, such as they shall not only enjoy for millions of years, but to all eternity, *Mat. 25. last. 2 Cor. 4. 17.*

3. To meditate on the certainty of this Glory.

That it is most certain, there is such a glorious state for the People of God, is evident upon these infallible grounds. 1. Because it was prepared for them from before the foundation of the World, *Mat. 25. 34. Heb. 11. 16.* 2. Because they are prepared for it, they are said to be Vessels prepared unto Glory, *Rom. 9. 23.* 3. Because God predestinated his unto it, from all eternity, *Rom. 8. 29. 2 Thes. 2. 13, 14.* 4. That which they are called unto, *2 Pet. 1. 3. 1 Pet. 5. 10.* 5. That which Christ hath purchased with his precious Blood, *Ephes. 1. 14. Rev. 5. 9, 10.* 6. That which he made intercession for whilst he was here upon earth, *John 17. 24.* and still doth now in Heaven, *Heb. 7. 25.* 7. That which he hath made
many

many promises of, and seconded them with his Oath, *Heb.* 6. 17, 18. 8. He hath given his Spirit as the earnest of it. 9. He hath given the beginnings of it in Grace here, which is but glory begun. 10thly, and lastly, He is gone into Heaven to take possession of it in our Name and Nature, and hath promised he will come again, and take us to himself, *John* 14. 3. and accounts not himself fully glorified, until his Body, and every member of it, be in the same glory, *Ephes.* 1. *the end.* And,

Lastly, Consider who they are that have a right and title to this Glory, what evidences the Scripture holds forth of it; As, 1. an effectual Vocation, *1 Thes.* 2. 12. 2. Justification, *Rom.* 5. 3. *Rom.* 8. 29. 3. Sanctification, *Matth.* 19. 28. More particularly the having and exercising these Graces; 1. Sanctified Knowledge, *John* 17. 3. 2. A Justifying Faith, *John* 3. 16. 3. An Evangelical Repentance, *Acts* 3. 19. 4. A Gospel Obedience, *Heb.* 5. 9. 5. An unfeigned love to the Saints, *1 John* 3. 14. Lastly, A loving looking and longing for the appearance of Jesus Christ in Glory; by all which the Saints are described in the Gospel, *2 Tim.* 14. 8. *Titus* 2. 14. *Heb.* 9. *last.* *Rev.* 22. *last.* So much of the fourfold state of Man.

The Second Head of Meditation about Man, is the four last Things or Ends of Man, DEATH, JUDGEMENT, HELL and HEAVEN.

WE are to meditate on every one of these, and that on these grounds; 1. On *Death*; because Death were no Death, if Judgment did not follow in comparison; and Judgment no Judgment, or nothing so dreadful, if Hell did not follow; and Hell no Hell in comparison, if it did not deprive men of Heaven. 2. Therefore to meditate on these last Ends of Man, because it is the Lord himself adviseth his unto, and that in a very pathetical manner, *Dent. 32. 29.* Oh that men were wise, that they understood this, that they considered their latter end; and the Prophet *Jeremiah*, (*Jer. 5. last.*) he puts this question, *What will you do in the latter end?* He would have them know there is an end, and to think seriously what will become of them in the end. 3. Therefore to meditate on each of these; as 1. on *Death*, because it will be a notable means, 1. to make us apply our hearts unto Spiritual Wisdom, *Psal. 90. 12.* 2. To restrain us from sin, lest Death should find us in it, or presently after it; As a Copy of Writing is safest from blotting, when dust is cast on it, so we are safest from sinning, when we remember that we are but Dust, (*Callamy*).

3. A notable means to quicken us to repentance; an instance you have in *Waldus*, A rich Merchant of *Lyons* in *France*, who seeing one drop down dead in the streets, went home, repented, and changed his life, studied the Scriptures, became a Teacher and Father of those Christians called the *Waldenses*, or the poor Men of *Lyons*. Therefore,

2. To meditate on the great and terrible day of Judgment, because it will be as a curb to restrain from sinning, so a spur to quicken to duty, *2 Cor. 15. 9. 10, 11.*

3. Therefore to meditate on *Hell*, because it will be a notable means to keep us out of *Hell*; whence one adviseth thus, *Descendamus viventes, ut non descendamus morientes*, (*Bernard.*) Let us often look down into it, that we may never fall into it.

4. Therefore to meditate on *Heaven*, because it will make us more willing to leave Earth to go to Heaven, whensoever God calls for us; the reason why so few go to Heaven when they die, is, because they never thought of Heaven, until they came to die, (*Calamy.*)

First, On DEATH.

In it to meditate on those things that may fit you for *Death*, and those things that may make you willing to die.

First, On those things that may fit you for *Death*; as 1. that it is one of the chiefest parts of *Wisdom*, that which God (you saw) wisheth to Man, in a most pathetical manner, *Dent. 22. 29.*

Oh

Oh that men were wise, &c. 2. The original procreant cause of it, viz. Sin; *Rom. 6. last. The wages of sin is death*, therefore as often as you are tempted to sin by the present credit, profit, and pleasure of it, to think on the fruit of it, *Rom. 6. 21. What fruit had you in those things, whereof ye are now ashamed?* 3. On the certainty of it: In the day that thou eatest of it, in dying thou shalt die, that is, thou shalt most certainly die, *Gen. 2. & Heb. 9. 27. It's appointed for all to die.* 4. The uncertainty of it; as nothing more certain, so nothing more uncertain, (*Uti morior scio, sed nescio, ubi, quomodo, quando.*) That I shall die, I know, but where, how, and when, I know not: It's a Proverb, *When Health is highest, Death is many times nighest*; *1 Thess. 5. 3. When men cry peace, then comes sudden destruction.* To day the Sermon-Bell tolls to call you to Church, to morrow it may be the Passing-Bell to summon you to the Grave; and therefore to wait for it, at all times, and in all places, in all manner of wayes, because all things come alike to all, *Eccles. 9. 1.* 5. To consider to die, is but once to be done; and that which is but once to be done, had need to be well done, or we are for ever undone; if this work be not done, or but half done, at the time of dying there's no doing or finishing it afterwards, *Eccles. 9. 10.* As the Tree falleth, so it lyeth; as Death leaves men, so Judgment finds them, *Heb. 9. 27.* 6. To meditate on the terribleness of Death, *ὁ βασιλεὺς τῆς ἐκείνου φέρουσαν*, the King of Terrors, *Job 18. 14.* and needs must, seeing it separates those two friends, Soul and Body, delivers up the Soul immediately to stand forth before the Tribunal of Christ, to receive

receive his pecoliar Sentence of Damnation, before the Judgment Day comes ; and after the Sentence, to be carried by the Devils into Hell, and throwes the body of the wicked into the Grave, where Death gnaws upon it, as upon Carrion in a Ditch ; puts an end to all his temporal felicity, and begins his eternal misery ; strips him of all the comforts of this life, and brings him to eternal torments.

5. To meditate on the means you are to use to use to fit you for Death, and they are, amongst others, these ; 1. To acquaint your selves with God, and make your peace with him by Jesus Christ, as *Eliphaz* counsels *Job*, *Job* 21.22. 2. To get and clear up your interest in Jesus Christ, who hath destroyed Death, and him that had the power of Death, *Heb.* 2. 14. 3. To pull out the sting of Death, by Faith in the Blood of Christ, and repentance for every known sin, 1 *John* 1. 7. *Acts* 3. 19. to see that Sin die ere you die, for it's one of the terriblest threatnings in the Book of God, *John* 8. 21. If you believe not that I am *He*, you shall die in your sins ; and *Luke* 13. Except ye repent, ye shall all likewise perish : And therefore, *Antequam moriaris moriantur in te vitia*, before thou dyest, be careful to see that sin die. 4. Labour to die daily, as unto sin, so unto the World, 1 *Cor.* 7. 29. The time is but short, and the fashion of this World passeth away ; it's the worst husbandry in the World, to have Grace to seek when men should make use of it, and the sick Bed is the worst time of all others to seek it in, being then scarce able to think on any thing, but Pain, and Death, and Hell. 5. To get and clear up a Work
of

of Grace, that may entitle you to Glory, or there will be nothing else able to stand by you, and comfort you ; all things in the World, without a Work of Grace, will, (like *Job's* Friends) prove miserable Comforters. 3 *John* 3. *Except a man be born again, &c. Flesh and Blood shall never inherit the Kingdom of God, 1 Cor.* 15. 6. Not only look to this, that you have Grace, but that you keep it in exercise ; not only, that you have Lamps, and Oyl in them, but that you trim them against your Lord's coming, *Mat.* 25. that is, that you act and exercise your Graces, especially these, your Faith, and Patience, *Heb.* 6. 12. your heavenly-mindedness, and contempt of the World, *Phil.* 3. 20. 7. That you get and keep good Consciences, this will be light in darkness, and life in death, *Prov.* 14. 32. The Righteous hath hope in his death. 2 *Cor.* 1. 12. This is our rejoycing in the testimony of our Consciences, &c. *Isa.* 38. 2. Remember how I have walkt before thee in Truth, &c. Lastly, It was *Moses's* Prayer, and let it be yours daily, *Teach us, Lord, so to number our dayes, as we may apply our hearts unto Wisdom, Psal.* 90. In a word, Let the ends of all your thoughts be, the thought of your latter end, that so when you come to die, you may have nothing else left to do, but to die ; and whensoever Death comes, you may bid it wellcome in the Name of Christ ; and when you are to die, to die in charity with all, in obedience to God's Call, and in Faith to go to, and be for ever with the Lord.

Secondly, To meditate on such things, as may not only fit and prepare you for death, but meditate on such things as may make you willing to die,

die, and help you to die comfortably ; What are they ? Mind here well, for they are of special use to you ; As first,

1. The certainty of another, and a better life, after this, nothing so sure, as that by what you have seen already by the testimony of Scripture, and many weighty grounds of it, in your meditations on the Life of Glory.

2. Meditate on the evidences you have of an interest in that better Life of Glory, as your interest in God, in Christ, in the Spirit, and in the Graces of the Spirit, as your effectual Vocation, Justification, Adoption, Sanctification, and those Graces unto which 'tis promised, as Saving, Sanctifying Knowledge, Faith, Repentance, Obedience ; love to the Saints, the Truth ; sincerity and uprightness of your heart, in all, to which you may see it frequently promised, *Psal. 84.* to the end, *Psal. 37. v. 37. Isa. 57. 2.*

Thirdly, To meditate on the many and weighty grounds God hath given to encourage your Faith, and strengthen your Patience, and cause both to have their perfect work.

1. To encourage your Faith : as 1. his immutable decree, *2 Tim. 2. 19.* 2. His unchangeable Love, *Jer. 31. 3.* 3. His everlasting Covenant, *Jer. 32. 39.* 4. His continual Intercession, *Heb. 7. 25.* 5. His almighty Power to keep them through Faith unto Salvation, *2 Pet. 1. 4.* however we should let go our Faith, yet he will hold it fast by his Spirit.

2. The grounds to strengthen our Patience : 1. It's a Lord, whose Will cannot be resisted ; a Father, who ought readily to be obeyed ; a wise

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Father,

Father, who knows what is better for his Children, then they do for themselves; a pitiful tender-hearted Father, that is afflicted in all the afflictions of his; that will not afflict his too much, because he knows whereof they are made, that they are but Dust, nor too long, lest the Spirit saint, and the Soul which he hath made; a Father from whom they have received all the good they have had, and therefore to be contented to receive a little evil; and the Father, because it is in order to their spiritual and eternal good, *Rom. 8. 2.*

Ah! but the pains of my Body are great, and the pangs of Death are bitter; but to quiet your spirits under these, Consider, 1. That the pangs of Death, are sometimes less then the pains they feel before; as to Mr. *Balton*, who said to his Friend, that askt him, How it was with him when the pangs of death were upon him? He said to him, Your cold hand is the greatest pain I feel, (in his Epistle to the *Four last Things*). 2. You are content to undergoe a great deal of pain here, for a little gain; how much more should you for an eternal gain? These pains are but like the throwes in Travail, to bring forth eternal Life. 3. Whatsoever your pains and sufferings are, they are little, or nothing to those your sins made Christ to suffer, and that many of his dear and precious Saints have, and do suffer, and to those eternal sufferings Christ hath redeemed you from, and that exceeding excessive and eternal weight of glory that will follow your sufferings, *2 Cor. 4. 17.*

Fourthly, To meditate on the many and great evils that Death will free you from; as 1. from

a body of Sin and Death, that is still inclining you to evil, and indisposing you to good, still dulling, deadening, and distracting you in all the services you do. 2. From a wicked World, wherein continually we see and hear what doth, and should more vex our souls, 2 *Pet.* 2. 3. From the dissention of Brethren, who are continually undermining the credit and comfort one of another, which made *Melancton* so willing to die; when a Friend of his askt him how it was with him, and whether he were willing to die? He answered, *Oh yes, Not only that he might be freed from a body of Sin, and Death, and a wicked World, but from the dissention of Brethren, and go there where all shall be perfected in love.* 4. From a malicious Devil, that is still tempting us to evil, and discouraging us from all that is good, walking up and down like a roaring Lion, seeking whom he may devour, 1 *Pet.* 5. In a word, from all Labours, Pains, Fears, Doubts, Sorrows, Sufferings, *Rev.* 14. 13. *Rev.* 21. 4. Death will perfectly cure you of all Diseases, Corporeal and Spiritual at once, both an aking Head, and an unbelieving Heart; a sickly Body, and a dissemper'd Spirit; the best Physician that ever you met with.

Fifthly, To meditate on the many and great benefits Death will help you to, as that glorious Place, Company, Imployment, Priviledges you saw before in the Life of Glory, the continual Presence of God, the blessed Vision of God, the immediate, perfect, and everlasting communion with God, perfection of Holiness, fulness of Joy, and an everlasting Sabbath.

Sixthly, To consider the evil of being unwilling to die : By this, Christians manifest too much ignorance, unbelief, hypocrisie, love to the World, senselessness of the body of Sin and Death, that World of wickedness they live in, and hereby procure more disquiet to their Spirits, and hasten Death the sooner upon them, besides the great unreasonableness of it, that when God should be so willing of their company, they should be so unwilling of his ; and when Christ should be content to leave Heaven, and to come to Earth for them ; they should be unwilling to leave Earth to go to Heaven, that they might enjoy him, and know, and profess it to be best of all to be with Jesus Christ.

Seventhly, To meditate on the good of being willing to die. Hereby you will make a virtue of necessity, seeing you cannot put it off, therefore you will voluntarily yeeld to it ; hereby you will manifest your hatred of sin, contempt of the World, Faith in God's Promises, Love to God, desire of immediate Communion with him, honour your Christian Profession, and make Death the less terrible to you.

Eighthly, and Lastly, Consider what the Apostle says 1 Cor. 13. to the end ; Death is yours ; Yours no way to hurt you, but every way to do you good.

1. No way to hurt you, because however it be a Serpent, yet 'tis a Serpent without a sting ; by stinging of Jesus Christ to death, it lost its sting ; so that though it may hiss, yet it cannot hurt ; however the Devil brought Jesus Christ unto the Cross, unto Death, unto the Grave, yet therein
Jesus

Jesus Christ out-shot the Devil in his own Bow, spoiled Principalities and Powers, and made a shew of it openly, tryumphing over them on the Cross, *Col. 2. 15.* And that it can no way hurt you, appears further by these Particulars. 1. In that it is not the destruction or annihilation either of Soul or Body, but onely the alteration and change of their condition for the better : As for instance ; 1. In the Body. The Body, by Death, is freed from all pains, and miseries, and calamities, and all sin, which is the cause of them ; as sin brought Death into our bodies, so Death carries sin out of the body ; and however these vile bodies be dissolved into dust, yet they shall be raised up again, at the last day, and be made like unto Christ's Glorious Body, *Phil. 3. last.* 2. For the Soul ; It shall be no loser, but a great gainer by Death, and that three wayes. 1. In the place it goes unto, *viz.* from Earth unto Heaven. 2. In the excellent qualities it shall be endowed withall, *viz.* perfection in all the faculties of it, as it goes to the spirits of just men made perfect, *Heb. 12.* 3. In the excellent company it goes to enjoy, leaving the company of sinners here, and going to enjoy the company of Saints and Angels, and the ever blessed Unity in Trinity.

2dly, In that it cannot hurt us, appears in that it can never dissolve the Union between Christ and a believing Soul, but brings it to a nearer, sweeter, and fuller Union ; of a Gracious, makes it a Glorious Union ; however it separates Soul and Body one from the other, yet it cannot separate either from Jesus Christ ; the Soul, upon Death, goes immediately unto Christ in Paradise,

and Christ goes down with the Body into the Grave, where it sweetly rests, as in its Bed, in the Arms of Jesus Christ, until the morning of the Resurrection of the Just, *Isa. 57. 2.* 1. It can never break the Covenant of Grace between God and the Soul, for it's an everlasting Covenant, *Gen. 17.* And he hath not only promised to be their God unto Death, but after Death, and to all eternity. 2. It can never untie the Marriage-Knot between Christ and his Spouse, for he hath betrothed her unto himself for ever, *Hos. 2.* And whom he loves, he loves to the end, *John 13. 1.* even with an everlasting love, *Jeremiah 31. 3.* 3. It can never reverse those grants of Grace that God hath vouchsafed his, as the grants of Reconciliation, Justification, Adoption, Sanctification, Salvation, for the Gifts and Callings of God are without repentance, *Rev. 11. 29.*

3dly, As it is no way able to hurt you, so it will every way do you good. Though it be the last enemy that shall be destroyed, yet of an enemy it shall be made a friend, and the best friend that ever you had : How so? Why, because Jesus Christ, by undergoing Death, and lying in the Grave, he hath altered the nature both of Death and the Grave ; Death of a King of Terrors, is made a Prince of Peace ; of a passage to eternal Death, made a passage to eternal Life unto all that do believe ; the Grave that is a loathsome Dungeon to the wicked, is made a sweet resting-place to the Saints. That you may the more clearly and fully see the good will come to you by Death, and so be made the more willing to it, and cheerfully resign your Spirit into the hands of
God,

God; when he calls for it, take serious notice of these ten following Particulars.

1. Death is no Death to a true Believer; It's not his last day, but the beginning of an everlasting day.

2. Your dying day, will not be your worst day, but your best day; better is the day of a mans Death, then the day of his Birth, (saith *Solomon*) *Eccles. 7. 1.* it being the egress of all misery, and the ingress of eternal felicity.

3. A Christians dying day, it will be his enlarging day, when he shall be set at liberty out of the Prison of the Body, and brought home to his Fathers House, *2 Cor. 5. 8.* It is but as Christ styles it, His departing and going to the Father, *John 13. 1.*

4. A Christians dying day, will be his resting day, wherein he shall rest from all sinning, sorrowing, suffering; from all temptations, corruptions, vexations, *Job 3. 17.* And who desires not rest?

5. His dying day, will be his reaping day, having sown here in Tears, he shall reap in Joy; reap the fruit of all the Sermons they have heard, all the Prayers they have made, all the Tears they have shed, all the Sighs and Groans they have uttered, all the good Thoughts they have had, all the good Words they have spoken, all the good Works they have done, all the Evils they have suffered, and all they have forgotten to do and suffer, *Mat. 25. 34.* When saw we thee an hungry, and fed thee not? &c. Then Christ will remember them, and say, In that you did it unto them, ye did it unto me: Yea, there is not the

least good work that any have done for any of his, but it shall be remembered and rewarded, even to a cup of cold Water, *Mat. 10. last.*

6. A Christians dying day, will be his conquering and tryumphing day over all his Enemies, Sin, Satan, and the World, Death and Hell ; here we are in a continual warfare, there's not a day, hour, or moment wherein we can rest, either from corruption within, or temptation without ; but then, there shall be an end of all, then we shall tryumph over all, in the words of the Apostle, *1 Cor. 15. 55. Ob Death, where's now thy sting ? &c.*

7. A Christians dying day, will be his transplanting day, from Earth to Heaven, from Misery, to Glory ; from a Valley of Tears, to a Valley of blessed Visions ; from a howling Wilderness, to a heavenly Paradise: It is no other then a straight Gate, to a Pallace of Glory ; a dark Entry, to the Inheritance of the Saints in Light. And oh ! Who would not be willing to exchange a *Sodom* for *Sion*, an *Egypt* for *Canaan*, Misery for Glory.

8. A Christians dying day, it's his uncloathing day of a body of Sin and Death, and the cloathing him with his House from Heaven ; his putting off his old Rags of Sin and Corruption, and his putting on of the White Robe of Christ's Righteousness, and with it the Robe of Glory.

9. A Christians dying day, it's his marriage day with the Lamb, the King of Saints ; and if the day of a Believers espousals be so sweet, how sweet will the marriage day be ? *Rev. 19. 7.*

10. A Christians dying day; will be his coronation day, wherein Christ will crown all those that love his appearance with the Crown of Righteousness, *2 Tim. 4. 8.* where they shall be still following the Lamb, with Crowns on their Heads, and Palms in their Hands, and triumphant Songs in their Mouths, *Rev. 5. 11, 12, 13.* Mix these Meditations with Faith and Prayer, and you will find them mighty, through God, not only to make you willing, but even long, with the Apostle, to be dissolv'd and be with Christ, which is best of all, *Phil. 1. 23.* *Amen and Amen.*

Secondly, *That which follows DEATH,*
is JUDGMENT.

Sett. 6. In, and about the *Judgment Day*, to take notice of, and meditate seriously on, these things. 1. The Certainty. 2. The Uncertainty. 3. The near approach of it. 4. The great solemnity of it. 5. The universality of the Persons to be judged. 6. The impartiality of it. 7. The strictness of the account. 8. The terror of it to the Wicked. 9. The comfort of it to the Godly. 10. What we are to do to escape the terror, and enjoy the comfort of it.

1. Meditate on the Certainty of it. However wicked men, and atheistical wretches, scoff, and say, Where's the promise of his coming? yet he will most certainly come to Judgment, for he hath appointed a day that he will judge the World in Righteousness, by that Man Christ Jesus, *Acts 17. 31.*

2. On

2. On the Uncertainty of that day: He will come to Judgment, in a day and hour [that] knoweth no man, no nor the Angels in Heaven, *Mat. 24.36.* He will come as a Thief in the night, *2 Pet. 3.10.* and in an hour when men think not of, *Mat. 24.44.* As the Lightning out of the East, *Mat. 25.* and as Travel upon a Woman with Child, *1 Thes. 5.3.*

3. To think on the near approach of that day: *Phil. 4. 5. Let your moderation be known in all things; for the Lord's at hand,* sayes the Apostle. And *James 5. 8. The coming of the Lord draweth nigh;* and *vers. 9. Behold, the Judge stands before the door.* If he were so near then, doubtless he cannot be far off now; now he is ready to come to Judgment, if not the general, yet remember your particular Judgment may be before the next morrow.

4. Meditate on the great solemnity of that day; Then the Trumpet will sound to summon all the World before the Judge of all the World, *1 Thes. 4.16. Mat. 25.31.*

5. On the universality of that Judgement: *1 Cor. 5.10.* We must all appear before the Judgment-Seat of Christ, high and low, rich and poor, young and old, none to be exempted, not the greatest Potentate, *Rev. 6. to the end.* I have read of a wicked King, that on his death-bed fell a weeping, and being askt by his Brother why he so wept? Answered, *Oh, (saith he) to think that I who have judged others, must stand forth to be judged my self.*

6. The impartiality of that Judgment. He will judge the World in Righteousness, *Acts 17.*

31. There will be no respect of Persons, no Advocate to plead the cause of wicked Men, no Bribes to be taken in that Court.

7. Of the strict account that is to be made in that day of all mens most secret Thoughts, Words, and Works. First, Their Thoughts, *Rom. 2. 16.* Secondly, Their Words, *Mat. 12. 36.* Thirdly, Their works, *Eccles. 12. 14.* And the Books wherein all these are written, *Rev. 20. 12.* *I saw the dead, &c.* Q. What are these Books?

A. There are five, the Book of the Creatures, the Book of the Scriptures, the Book of God's Remembrance, the Book of Conscience, and the Book of Life.

8. The terror of that day unto all found out of Christ, and enemies to him, and of all other dayes the most terrible to the wicked and ungodly of the World; and that 1. in respect of him that is to be their Judge, the Lord Jesus Christ, whose Name they have blasphemed, whose Creatures they have abused, who Sabbaths they have prophaned, whose Gospel they have disobeyed, whose Grace they have despised, whose Spirit they have despighted, whose Ministers they have contemned, whose Children they have persecuted; He to be their Judge, who is infinite in Knowledge to find out every sin and sinner, infinite in Justice to render to every man according to his work, infinite in Power to throw Soul and Body into Hell: If in the time of his humiliation, he struck so many Souldiers to the ground with his Voice, when they came to apprehend him, *Quid faciet judicaturus qui hac facit judicandus*, (saith one); If he did this when he was

to be judged, what shall he do when he comes to judge; his presence will be so terrible, as the [greatest] will call to the Rocks and to the Mountains to fall upon them, and hide them from this presence of the Judge, *Rev. 6. about the latter end.*

2. The terror will be the more, in respect of the dreadful manner of his coming, in that he will come suddenly, in an hour that men think not of, in a moment, in the twinkling of an eye, *1 Cor. 15. as Travail upon a Woman with Child, 1 Thes. 5. as a snare upon all the sons of Men, Luke 21. 35.* And, as suddenly, so most gloriously will he come, with thousand thousands of his glorious Angels and glorified Saints, *Dan. 7. 10.* And in flaming fire, rendering vengeance to all that know not God, and obey not his Gospel, *2 Thes. 1. 7, 8.*

3. It will yet be more dreadful, in respect of the separation that will be then made of [them] from all the Godly; those wicked ones that upon the Earth scorn'd to take the left hand, or sit in the lowest place, shall then be forced, whether they will or no, to take the left hand, and stand below amongst the Goats, and with the Devil and his Angels, when the Godly shall be taken up into the Clouds, and shall be Accessors with Jesus Christ, in Judgement upon the wicked World.

4. The terror will yet be greater in respect of that most just and dreadful sentence that is to be passed upon them, *Depart ye cursed, &c.* Wherein! every word is a Hell, before they come to Hell, breatheth out nothing but Fire and Brimstone, is enough to break the heart of a sinner, and add a new degree of misery. To depart from so Glorious and Gracious a

Pre-

Presence, were Hell enough, but they must depart with a Curse, and not only so, but into Fire, and that everlasting Fire, and that with no other Companions but the Devil and his angels insulting over them, with hellish despight and stinging, exprobrations of their folly and madness, in neglecting so great a Salvation as was tendered so often to them; and losing Heaven for a base Lust.

9. Meditate on the exceeding great joy and comfort to all true Believers and gracious Souls, the most joyfullest and comfortablest day that ever they knew, and that in many respects; mind them well. 1. In respect of the Judge, *Quia idem erit Judex qui patronus, qui mediator et pontifex,* (saith *Ambrose*) He to be our Judge who is our Advocate, our Mediator, our merciful high Priest, our dear Head and Husband; and who will be afraid to appear before such a Judge. 2. In respect of their enemies, it will be a day of Revelation, Vindication, Exultation. First, A day of Revelation, *Rom. 8. 19.* when those who were censured to have been Hypocrites, shall be found to have been true *Nathaniels*; those that were censured to have been Factionous and Rebellious against their Governors, shall be found and acknowledged to be the onely true and loyal Subjects, the best Friends to Church and State; when those that were censured to have been but precise Fools, shall be acknowledged even by the wicked themselves, to have been the onely wise Men, and themselves the very Fools, as he brings them in the 5th of *Wisdom, We Fools, &c.* Secondly, A day of Vindication, when God will avenge himself upon all the enemies of his Church

Church and People, *Luke* 18. beginning. So as *Joshua* dealt with the five Kings of *Canaan*, God will deal with all the Enemies of his People, command them to be brought forth, and make his Saints to tread on the necks of their Enemies, *Rev.* 17. 6. and render tribulation to all that have troubled them, *2 Thess.* 1. 6. Thirdly, A Day of Exultation, When the Saints shall exult and triumph over all those that have over them here, *Psal.* 44. 14. in the morning the Just shall have dominion over the wicked. 3. In respect of their Friends, it will be a day of mutual association, and hearty congratulation; for at that day there shall be a meeting, not only of Soul and Body, but all godly Parents and Children, Husbands and Wives, Masters and Servants, Friends and Acquaintance, that have loved, lived, and dyed in the Lord, never to part any more, but delight in one the other; yea, a meeting of all the Holy Patriarchs, Prophets, Apostles, Martyrs, Saints, that ever have been in the World; and which is still more, of all the glorious Angels; and which is the sum of all, the most sacred and ever blessed Unity in Trinity, and Trinity in Unity, Father, Son, and Holy Ghost. 4. The most comfortable day, in respect of themselves, because it will be a day of Redemption, Exaltation, Remuneration. 1. A day of Redemption from all sin and misery, not onely of their Souls, but of their Bodies, *Rom.* 8. 23. Whence that of our Saviour, *Luke* 21. 28. *When you see these things, lift up your heads, for the day of your Redemption draweth nigh.* The word in the Original, ἀπολυ-
τρεως, hath an emphasis in it, and imports not
only

only a Redemption from misery, but a restoration to liberty, a day of Exaltation to the highest degrees of Glory; for when Christ shall appear, they shall appear in Glory, *Cal. 3. 4.* and such Glory as will make him and them to be admired, *2 Theff. 1. 10.* When the Angels that minister to them in life and death, shall then perform the greatest office to them, gather together the Elect from the four quarters of the Earth, and separate them from all further communion with the wicked; take them up into the Clouds to meet the Lord in the Air, *1 Theff. 4.* and set them at his right Hand to be Accessors with him in judgment upon the wicked World; such honour have all his Saints, *1 Cor. 16. 1.* and more then so, and which is more then all hearts can conceive, but they that feel it, they shall be welcomed by the Lord Jesus Christ, with that ravishing imbracements and extatical leaps of their rejoicing hearts, at the pronounciation of that blessed Sentence, *Come ye Blessed, &c.* And immediately after, usher'd along by the Angels with Jubilees and Songs of Tryumph, through the Clouds, into the Presence Chamber of the King of Kings, and there ever be with the Lord, *1 Theff. 4. 27.* 3. A day of Remuneration, when God will crown his own grace with glory, and will render to every one according to his works, *Rev. 14. 13. Rev. 22. 12.* When God will reward all the Fasts you have kept, all the Prayers you have made, all the Tears you have shed, all the good Works you have done, all the Evils you have suffered, all the Offices of Love and Kindness you have shewed to him and his, *Mat. 10. last.* Then the Crown shall be set upon
your

your Heads, the Royal Robe of Christ put on your backs, all see and know you have not serv'd God for nought ; that in keeping of his Commandments there's great reward, even an exceeding, excessive and eternal weight of Glory, 2 Cor. 4. 17.

10. And Lastly, Meditate on what we may do to escape the terror of that day, and enjoy the comfort of it. *Q.* What is that ? *A.* To observe and make Conscience of those duties the Scriptures hold forth in reference to that day.

As, 1. In general to prepare for it, expressly required, *Mat. 24. 44.* *Be ye also prepared, for in an hour ye think not, will the Son of Man come.*

And this Exhortation, you may find backed with a double Argument ; the first drawn from the blessed estate of such as are prepared, *vers. 49, 50.*

Q. But how are we to prepare for Judgement ?

A. 1. By being diligent, that we may be found of him in peace ; the use the Apostle teacheth you to make of it, 2 *Pet. 3. 14.* That is, to see your peace be made with God, in and through Jesus Christ ; of your Enemy, he be made your Friend, *Ephes. 2. 14.*

2. You are also to give diligence, that you may be found of the Lord without spot or blemish ; he further exhorts, *vers. 14.* That is, That you endeavour to get the guilt of sin, and the spots of sin, to be wash't away in the Blood of Christ, 1 *John 1. 7.* That you break off also all, and every sin, by speedy and unfeigned repentance ; the use the Scripture teacheth us to make of this day, *Acts 3. 18, 19.* *Repent, that your sins may*

may be blotted out when the time of refreshing comes from the presence of the Lord, &c. see Acts 17. 30. to the end.

3. To erect every one a Tribunal in his Conscience, it being the end wherefore God puts Conscience within every one; and having done so, to search out after every Malefactor against God, to apprehend, accuse, judge, and do execution upon every sin; and then the promise is, if we remember, he'll forget; if we confess, he'll forgive; if we judge our selves, he'll not condemn us with the World, 1 Cor. 11. 32.

4. To get and furnish our Lamps with Oyl, to wit, the Oyl of Grace, and to trim them that exercise those Graces, that so you may be ready to enter with the Bridegroom whensoever he shall come to call for you, *Matth. 25. 10.* Amongst others, be sure you have these three Graces in Act and Exercise. 1. A filial fear to sin against God: The more you fear sin, the less you'll fear judgment; therefore tremble to sin now, that you may not tremble at judgment hereafter; this use the Scripture teacheth you to make of it, 1 Pet. 1. 17. *Rev. 14. 7. Eccles. last. last.* 2. Get an unfeigned love to God and the godly; for if our love be perfect or true, we shall have boldness in the day of judgment, 1 John 1. 17. 3. Look to the sincerity and uprightness of your heart in all your wayes; For if our hearts condemn us not, then we have confidence towards God, 1 John 3. 21. That is, We should stand with boldness before the Judge; but on the contrary, if our Conscience condemn us, the Judge will much more, *vers. 20.* and therefore herein I exercise my self,

to have a Conscience void of offence, (sayes the Apostle) *Acts 24. 14, 15.* Why, you may see *2 Cor. 5. 8, 9, 10.* *We must all appear before the Judgment-Seat of Christ, &c.*

5. You must be willing to stand up for, and make a bold confession and profession of Christ here, if you will have him to own you hereafter before all the World, *Mat. 10. 32.* But if you be ashamed of him, he will of you.

6. And Lastly, You must hearken to that of our Saviour, *Luk. 21. 36.* *Watch and pray always, that you may be accounted worthy to escape all those things which shall come to pass, and stand before the Son of Man.* 1. Watch for his coming, as to general, so to particular Judgment, which you know not how soon it may be; *Blessed is he that watches and keeps his Garment, Rev. 14.* *Blessed is the Servant, whom when his Lord shall come, doth find so doing, Mat. 25.* 2. Pray, pray without ceasing, that whensoever he comes, you may be able to bid him welcome, and lift up your heads, because your Redemption draws nigh, *Amen.* These special things you are to meditate on; in, and about the Day of Judgment; and the rather, because many and great will be the benefits of it. For, 1. it will make you to take the more heed to your thoughts, words and wayes, seeing all must come to judgment. 2. It will quicken you, to get and clear up your interest in Christ, and make him your Friend, that so you may find him an Advocate instead of a Judge. 3. It will cause you to erect a Tribunal here, and sit in judgment on your selves, that so you may not be condemned with the wicked World. 4. It will
 stir

fix you up to a more faithful discharge of your duties, as it did the Apostle, 2 Cor. 5. 8, 10. *Knowing the terror of the Lord, we persuade men, and labour, that whether present or absent, we may be accepted of him.* 5. It will make you take heed how you censure and judge others, Rom. 14. 10. and slight what others censure and judge of you, 1 Cor. 4. 3, 4. Seeing we must all be judged of the Lord, and we are sure he will judge righteous judgment, acquit the Innocent, and condemn only the Nocent.

Thirdly, Of HELL.

In and about that, to meditate on these things, What Hell is. The hideousness of the place. The greatness of the punishment, both of loss and sense. The eternity of it. How inexpressibly they bewail their folly in bringing themselves there. What they would be willing to do and suffer they might get out of it. And what our duties are in respect of it.

1. What *Hell* is, viz. That place which God hath prepared and appointed to be the habitation of the Devil, and wicked Reprobates, to punish them with everlasting torments, for the praise of the glory of his Justice. That there is such a place, is clear out of the Word, *Mat. 25. last. Mark 9. 43, to 49. 2 Thess. 1. 8, 9.*

2. The hideousness and dreadfulnes of the place, called, *A great Deep, a bottomless Pit, Rev. 9. 1. A Prison, 1 Pet. 3. 19. Darkness, and ut-*

ter darkness, Mat. 22. 13. *A Lake of Fire*, Rev. 19. 20.

3. The greatness of the punishment there, both of loss and sense. 1. Of loss, not only of all Honours, Riches, Pleasures, and Comforts of this Life, but a separation for ever from the gracious presence of God, and bliss of the Saints, *2 Thess. 1. 9.* (*Quod omnium omnino suppliciorum summum quo Deus homines punire potest*) The greatest punishment God can inflict upon the Creature; *Nam uti videre Deum ipsissima beatitudo est, ita Deum videre non posse maxima damnatorum pena est,* (saith a Father) As the happiness of the Saints consists in the Vision of God, so the misery of the damned, in that they are deprived of the presence of God; this is that which they call *pæna damni*, the punishment of loss. 2. For the *pæna sensus*, the punishment of sense; That is so great, as it cannot be greater, *Luke 16. 23.* *I am horribly tormented in this flame,* (saith *Dives*). And needs must it be so, 1. In respect of the things they are to suffer, as the Worm that never dyeth, and the Fire that never goes out; *Mark 9. 44.* A Fire that so far exceeds in torment this earthly Fire, as real Fire doth painted Fire; now Fire of all torments is the greatest, and Fire with Brimstone of all fires the hottest, *Rev. 21. 8.* *Isa. 20. 23.* And as extremity of fire, so some think of cold, because it is said, *There shall be weeping and gnashing of teeth.* 2. The torment is so great, in respect of the extent of it, because it is to be inflicted on the whole Man, Soul and Body, every faculty and power of both; none here being free from sin, none there shall be free from punish-

punishment; and if the pain of one member sometimes be unsufferable here, what must the torture of all? if a drop of God's Wrath be so bitter, what will be the Sea of God's Vengeance? 3. So great in respect of the ground of their suffering, to wit, the infinite wrath of God, which the whole Creation cannot stand under, much less a poor weak sinful Worm of the Earth.

4. To meditate on the eternity of the punishment in Hell. After the damned have been in those torments as many thousands and millions of years, as there be Creatures in the World, and motions in those Creatures, they are as far from ending, as at the first beginning; for the wicked shall go into everlasting punishment, *Mat. 25. last*. There the Worm of Conscience never dies, and the Fire of Hell never goes out; and if a gnawing of a Worm in the Tooth or the Bowels, the holding of the hand or the foot in the fire but a few hours be unsufferable, what will the eternity of it be? Well might he cry out, *Oh! Eternity, Eternity, Eternity, in Hell, for ever, for ever, for ever*. Eternity is enough to make the least punishment (though it were but the biting of Fleas, or stinging of Ants) intollerable.

5. Meditate on the remedilessness of those torments. As they are *endless*, so they are remediless, *Infernum sine misericordia* ^{*miseria cordis*} ~~*miseria cordis*~~ *quos tenet cruciat*, (saith one) There's neither Silver nor Gold, Wit nor Policy, Might or Power can help: neither Tears nor Prayers, Sighs nor Groans, Vows nor Promises, Cries nor Wishes never to have been, or to have been the vilest of Creatures, will be heard or prevail, no nor any Creature in Heaven or

Earth to interceed for them ; nay, should all the Angels and Saints in Heaven fall down at the feet of Christ to beg mercy for one Soul, it would be to no purpose, Christ would deny them all there, without mercy, without pitty, without remedy they must lie and cry, and never die ; whence that patheticall wish of the Lord, *Dant.* 32. *Oh that men were wise, &c.*

6. Meditate on the sad company wicked men shall have in Hell : *Viz.* No other then the Devil and his Angels, *Mat.* 25. 41. And if *Job* complained that he was a *Companion for Owls*, *Job* 30. 29. and *David* cries out, *Who is me that I dwell in Mesech, &c.* *Psal.* 120. 5. How will the wicked then, to have no other Companions than the Devils ? If the appearance of an evil spirit be so dreadful to them here, what will it be to be still in their company and never suffered to go out of it ? Consider well but these two things : 1. Their ghostly deformity, they make Hell look black, (as one saith). 2. Their deadly antipathy, they are filled with rage against mankind ; and therefore, having been temptors here, they become for ever tormentors there.

7. Meditate and consider, before it be yet too late, how inexpressibly the damned in Hell do, and will for ever bewail their folly and madness, in hearkening to, and following the temptations of the Devil, the World, and the Flesh, and mispending their health and strength, time and talents, in the service of them ; and neglecting so great Salvation, as was so frequently and affectionately offer'd them from time to time.

8. Meditate and consider what those damned Souls in Hell would be willing to do and suffer if they might come out thence, and have one offer more of a Christ, Life and Salvation; doubtless they would be willing (in testimony of their thankfulness) to spend every moment of time from the beginning of the World to the end, (could they live so long) in the most holy, pure, strict, precise manner they possibly could, and would be content also to suffer whatsoever Men or Devils should invent, or impose, so they might but escape the eternity of those hellish torments; but all in vain, for out of Hell there's no redemption, *Psal. 49.* Once in Hell, and for ever in Hell.

9. And Lastly, Meditate on the duties you are to perform, if you would escape those endless, endless and remediless torments of Hell. *Q.* What are they? *A.* I will but name a few. 1. Be still blessing God for Jesus Christ, and Jesus Christ for undertaking the great Work of Redemption, from the wrath to come. 2. Get and clear up your interest in him, and his redemption, by the directions I have given you before. 3. Be careful speedily to hearken unto, and accept the offer of Christ, and Life, and Salvation in him, before it be too late. 4. Hasten as fast as you can out of the Suburbs of Hell, I mean, your natural unregenerate estate, an estate of ignorance, unbelief, impenitency, disobedience, for this is the broad way to Hell. 5. Learn from what you have seen, to hate and fear, and fly from all and every sin, as you would from Hell; and the rather, because it is worse then Hell, it being that which made Hell to be Hell, and therefore to

hearken to the counsel of our Saviour, *Mark 9;*
43. If thy hand offend thee, cut it off; it's better
for thee to enter into life maimed, then having two
hands to go into Hell, &c. 6. Be willing to do
 and suffer what ever God shall be pleased to call
 you unto here, rather then by refusal to throw
 Soul and Body into Hell Fire; *Heb. 12. 5. Fear*
not them which can only kill the Body, &c. 7. Pit-
 ty poor Souls, who are every day running and
 posting in the broad way to Hell, and labour by
 your Counsels, Exhortations, Admonitions, Pray-
 ers, Tears, Examples, to turn them back: It may
 be they will be angry with you for it, but it's bet-
 ter they should be angry with you, then God
 should be angry with you for not doing it; bet-
 ter you should feel a little of their wrath, then
 they and you lie under the eternal wrath of God,
 that you may not. 8. Be perswaded your selves,
 and do you perswade others to look every day in-
 to Hell, that you may not fall into Hell; and
 that you may look to the purpose, think, and think
 again, think every day, and all your dayes, of
 those things I have laid before you, how uncon-
 ceivably miserable the condition of the Damned
 is in Hell, and yet you (of free and rich Grace,
 wonderful patience, and long sufferance) out of
 Hell, who have deserved it as well as others;
 you yet have a day of Grace, when 'tis past to o-
 thers; and therefore whilst it is called to day, har-
 den not your hearts, but turn every one of you
 from your evil wayes, that he may turn away his
 wrath, and you may escape the damnation of Hell.
Amen.

Fourthly, Of HEAVEN.

In and about it, to meditate on those things I directed you before, in, and about the Life of Glory, that glorious Place, and glorious Company, and glorious Endowments, and glorious Employments, and glorious Injoyments the Saints shall have, there add to those, these two or three particulars more; What Heaven is, The excellent Titles given to it, The glorious Objects we shall see there, And the perfect happiness we shall for ever enjoy there.

First, What Heaven is, viz. The highest and most excellent of places, called, *the Heaven of Heavens*, and by the Apostle, *the Third Heaven*. This God hath prepared and appointed to be the Habitation of the Glorious Angels, and all the Blessed Saints, who have liv'd and died here in the Lord, to reward all their faithful services here, with everlasting bliss and happiness, to the praise of the glory of his Grace, *Mat. 25. 34. last.*
1 Thess. 4. last.

Secondly, Take notice of, and meditate on, the excellent Titles given to it in Scripture; as for instance in some, 1. In respect of the loving and kind imbracements of it, it's called *Abraham's Bosom*, Luke 16. 2. In regard of the pleasure and delight of it, it's called *Paradise*, Luke 23. 48. and the *Joy of the Lord*, Mat. 25. and the *Fulness of Joy*, Psal. 16. *last.* 3. In regard of the greatness and spaciousness of it, it's called *God the Fathers House*, John 14. 2. The *City of the Living*

Living God, Heb. 11. 22. *The Kingdom of God*, Luke 12. 32. *A Heavenly Kingdom*, Mat. 7. 21. A Kingdom which so far excelleth all earthly Kingdoms, as Heaven doth Earth; and further, *The Kingdom of God*, whose Kingdom infinitely excels all other Kingdoms, as he doth all other Kings.

4. In regard of the dureableness and continuance of it, it's called *an Inheritance*, Acts 10. 32. and a *rich and glorious Inheritance*, Ephes. 1. 18. *The Inheritance of the Saints in Light*, Colos. 1. 12. *An Inheritance incorruptible, undefiled, that fades not away*, 1 Pet. 1. 4.

5. In respect of the Honour and Glory of it, it's called a *Crown*; and that we may not think it to be a Crown gotten by Injustice, it's called a *Crown of Righteousness*, 2 Tim. 4. 8. And lest we should think it to be like earthly Crowns, subject to change, it's called *an Incorruptible Crown*, Luke 9. 25. and a *Crown of Life*, James 1. 12. And that we not think it too mean a Crown, it's called a *Crown of Glory*, 1 Pet. 1. 4. *An eternal weight of Glory*, 2 Cor. 4. 17. which all other Crowns and Jewels do but darkly shaddow out; It is, as one saith, A superlative transcendent Phrase, such as is not to be found in all the Rhetorick of the Heathens, because they never treated of such a Theam, or with such a Spirit as the Apostle did.

Thirdly, Meditate on the Glorious fights we shall have there. *Austin* wished he might have seen three things before he died, *Rome in its Glory*, *Paul in the Pulpit*, and *Christ in the Flesh*: but the Saints shall see better fights there, They shall see, not *Rome*, but *Heaven in its Glory*; *Paul* not in Pulpit, but on the Throne; *Christ* not with

with a crucified, but glorified Body : They shall behold the King in his beauty, *Isa. 33. 17.* And what a glorious sight will this be? And which is more then all, the ever-blessed Vision of God in himself, and God in us, and our selves in God.

Fourthly, To meditate on those things wherein the happiness and blessedness of the Saints consist, *viz.* In a removal of all evils, and a confluence of all good things.

1st, In the removal of all evils, which may be reduced to these three heads, *viz.* The Evil of Sin, The Evil of Temptation, The Evil of Affliction.

1. The Evil of Sin. The Saints shall not only be freed from the power of sin, but from the very being of sin ; Grace here weakens Sin, but Glory there will wholly abolish it, *Rev. 21. last.* No unclean thing shall enter there.

2. From the Evil of Temptation. Here we are continually subject unto temptations, from within, and from without, from the Devil, the World, and the Flesh ; but there shall be freed from all, though in Paradise, yet none in Heaven, no Serpent can creep in there, nor any wicked one to vex our righteous Soul, or any corruption left to incline us to evil.

3. From the Evil of Affliction. Here we are continually subject to one affliction or other, in Body or Soul, Name or Estate, our selves or ours ; but there freed from all : *Rev. 21. 4.* God shall wipe away all tears from our eyes. This happiness consists,

2^{dly}, In a confluence of all good things. The Saints there will be blessed in their Bodies, in their

their Souls, in their Company, in the security and perpetuity of all. 1. In their Bodies; their bodies made immortal, most beautiful, vigorous, active and glorious bodies, as you saw before, *1 Cor. 15. 42. Phil. 3. last.* 2. For the Soul; the Understanding, Will, Memory, Affections, all perfected in their acts and operations, *1 Cor. 13. 3ly.* For their Company; They shall have communion with all the glorious Angels, and glorified Saints; and the sacred Trinity in Unity, God blessed for ever. 4. For the security and perpetuity of this blessed condition, it runs parallel with God to all eternity, *Mat. 25. last.*

Fifthly, To meditate on the duties you are to perform, for the getting and making sure Heavens happiness to you; as amongst others, these. 1. To see you be conformed to Christ in holiness, because without holiness, no happiness, *Mat. 5. 8. John 3. 3. Heb. 12. 14. Rom. 8. 29.* 2. To strengthen your Faith in this happy condition, by the consideration of this, That Christ, your Head, is gone into Heaven, and taken the possession of it in your Name and Nature, *Heb. 6. 20.* and hath promised to come & take you to himself; that where he is, you may be with him, and that for ever, *John 14. 3, 4.* 3. To admire and adore the infinite love of God to you in Christ, in preparing for you, and appointing you to so happy and blessed a state after this miserable life here, saying still with *David*, Lord, what is Man, and I amongst the Sons of Men, that thou shouldest have such thoughts of love, and eternal love to me? *Psal. 103. 1.* Praise thou the Lord, O my Soul, &c. 4. To condemn the World, and all the
glory

glory of it, in comparison of that glory above;
 & David did, *Psal.* 4. 6. and the Apostle, *Phil.*
 3. 7, 8. 5. To quicken and encourage your
 selves and all others, especially your near and
 dear Relations, to lay out themselves, all they
 are, and can, for the making sure Heavens hap-
 piness to them, *1 Cor.* 15. *last.* *2 Pet.* 1. 10,
 11. 6. To be still loving, looking, and long-
 ing for the appearance of Christ in Glory, that
 when he appears, we may appear with him, as
 the promise runs to such, *Colos.* 3. 4. *2 Tim.* 4.
 8. *Titus* 2. 13, 14. *Rev.* 22. *last.* Great will
 be the benefit of meditation on these things, it
 will put life and vigour into all your actions,
1 Cor. 15. *last.* and all your passions, *Rom.* 8. 18.
 One hour in Heaven, will make an abundant re-
 compence for all your sufferings here.

CHAP.

CHAP. VI.

The third Head of Meditation, in and about Man, are such things in SOUL and BODY, and about the Tongue, Talents, Time, Eternity of Man, as may most conduce to the enabling of Man to answer God, and Christ, and the Spirit, in all they have done for Man.

First, *The SOUL.*

TO meditate in and about it, of these Particulars, The Nature of it, The Worth of it, The greatness of the Loss of it, The greatness of the Salvation of it, The Conscience God hath put into it to mind you of all.

First, The Nature of it, what it is, *sc.* A spiritual Substance, Invisible, Immortal, Created of God, United to the Body, and endowed with admirable faculties, of Vegetation, Sense, and Reason.

Secondly, To meditate on the transcendent worth or excellency of it : This appears,

1st. By the excellent Majesty of which it is an Image ; nothing so much resembles God, as the Soul. 1. In Spirituality. 2. In Immortality.

ty. 3. In the infinity of Comprehension or Duration.

2dly, By the excellent price was paid for the Redemption of a Soul; not Silver and Gold, but the precious Blood of the Lord Jesus Christ, 1 Pet. 1. 18. Had all the Creatures in the World laid down their lives, they could never have done it; being finite Creatures, they could never have satisfied an infinite Justice.

3dly. By the excellent end, and theme of it, it being made to contemplate all those glorious Excellencies that are in God, and in God for us.

4thly, The transcendent excellency of it, above the Body, and above all the World.

1. Above the Body. 1. The Body, but an earthly Substance, the Soul a heavenly Substance. 2. The Body is a material and visible Substance, the Soul a spiritual invisible Substance. 3. The Body cannot live without the Soul, but the Soul can and doth without the Body. 4. The Soul not made for the Body, but the Body for the Soul, as the Box for a Jewel, and the House for the Inhabitant.

2. Above all the World. One Soul's of more worth then all the World, then ten thousand Worlds; as appears in this, That all the World, and ten thousand Worlds cannot content and satisfy the Soul, no more then a Barley Corn can fill the World; the Soul is of so large and vast a capacity, as it's able to conceive of, and desire millions of Worlds.

Thirdly, Consider the greatness of the Loss of a Soul. There's no loss to be compared to the loss

loss of a Soul, because he that loseth it, loseth all ; not only himself, but God, and Christ, and Grace, and Glory, both this World, and that to come ; and this loss an irrecoverable loss, *Mat. 16. 26.* *What will it profit a man to win the World, and lose his Soul ? Or what will he give in exchange for his Soul ?* Suppose a Man had all the Honours, Riches, Pleasures the World could afford him, what will it avail him in the day of death, when he must part with all, and his Soul too, and never recover them more ? Men may lose these things of the World, and recover them again, (if God seeth good) as you may see in *Job's* Case, to whom God restored all that he had taken from him, and doubled all to him in the latter end, *Job 42.* But now for a Soul, that being lost, can never be recovered ; it's not a World, nor ten thousand Worlds can recover the loss of a Soul, it cost more to redeem a Soul, *Psal. 49.* Whereas you see the great folly of men, in selling and losing of their Souls ; What do they get by their sin, but the Curse and Wrath of God, with the loss of their precious Souls ?

Fourthly, To meditate on the greatness of the salvation of a Soul, and the means to procure the salvation thereof.

1st. The greatness of the salvation of the Soul ; this appears, by the greatness of the Author of it, no other then the great God, *Titus 3. 5.*

2dly, The greatness of the price paid for it ; no other then the precious Blood of Christ, *1 Pet. 1. 18.*

3dly, The greatness of the evil we are saved from ; As, 1. The *Curse of the Law*, *Gal. 3. 10.*

23. and the *rigour* of the Law, *Rom.* 7. 5, 6.
 24. From the reign and dominion of sin, *Rom.*
 6. 14. 3. From the tyranny of Satan, *Col.* 1. 13.
Col. 2. 15. 4. From the evil of the World, *John*
 16. 11. 5. The sting of Death, and the slavish
 fear of it, *Heb.* 2. 14, 15. 6. The wrath to come,
 1 *Thes.* 1. 10.

4thly, The greatness of the good things we
 are saved and brought unto, *viz.* The Life of
 Grace here, *Ephes.* 2. 1. and the Life of Glory
 hereafter, *Col.* 3. 4.

Fifthly, To meditate on the means. To make
 sure and procure the means of Salvation to you;
 which are briefly these. 1. To see and acknow-
 ledge your selves lost in your selves, *Links* 19.
 10. 2. To humble your selves under the consi-
 deration of it, *James* 4. 9. *Luke* 13. 31. 3. To
 turn every one from the evil of his wayes, *Ezek.*
 18. 30. *Isa.* 55. 7, 8. 4. To lay hold on Jesus
 Christ, by a lively Faith, *John* 3. 16. *Acts* 10.
 43. 5. To get a new Nature, *2 Cor.* 5. 17. *2 Pet.*
 1. 4. 6. To lead a new Life, a Life of Holiness,
 1 *Pet.* 1. 15. and to order your Conversation ac-
 cording to the rules of the Word, *Psal.* 50. *last.*
To him that orders his Conversation aright, I will
show the Salvation of God. Now here, to take
 notice what it is to order our Conversation aright,
 (I shall stay a little the longer, because the Con-
 versation of most, are such an open contradiction
 to their Profession.) Now by ordering our Con-
 versation aright, is meant, a putting of our Life
 in a method and order; a Saint must not walk at
 random, or at large, but in a regular and orderly
 way, *Col.* 2. 5. that is, According to those rules

laid down in the Scripture, the Law, and the Gospel; and these Rules, according to which we are to order our Conversation, they are either more general, or more particular.

First, For the General Rules; You have them laid down in two places, the first in the Old Testament, *Micah 6. 8. He hath shewed thee, O man, what is good.* Q. Where hath he shewed Man his duty? A. Why, in his Word; there God hath laid down plainly what the Duty of every Man is, to God, and others, and himself, so as there is no Man or Woman can plead ignorance, and say, he knew it not to be his duty, for God hath plainly revealed it in his Word, what is good; how that all in his Word is good, and will do good to him that doth it, *Micah 2. 7. Do not my Words do good to him that walks uprightly?* And what the Lord requires of thee; What is that? 1. *To do justly, i. e. To make Conscience of all the Duties of Justice and Righteousness, required in the second Table, to render to every one his due; and do unto others, as you would have others do unto you; which is the Law and the Prophets.* 2. *To love Mercy; that is, To shew mercy to the Bodies and to the Souls of others, as you have opportunity, Gal. 6. 10. Heb. 13. 16.* 3. *To walk humbly with thy God;* This comprehends all the Duties of the first Table, as the two former of the second Table. So as the meaning in short is this, Thou shalt set God alwayes before thee, give him the Homage, Worship, and Service that is due to him; approve thy heart to him, in all the service thou tenderest to him; humble thy self under thy fallings, and failings; acknowledge, when

when thou hast done all, thou art but an unprofitable Servant, and desire only to be found in the perfect obedience of Jesus Christ: More clearly and fully you have these Duties laid down, *Titus* 2. 11, 12. *The Grace of God, bringing Salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World: Soberly, in respect of our selves; Righteously, in respect of others; Godlily, in respect of God.*

*Hæc tria perpetuo meditare adverbia Pauli,
Hæc tria sunt vitæ regula sancta tua.*

Make these three Adverbs the Subject of your continual Meditation, and the proposed Rule of your daily Conversation: Your duty here is, at every day. 1. *To watch against, and deny ungodliness*; that is, Those sins forbidden in the first Table, so called, because they are immediately against God. And worldly lusts; that is, all sins forbidden in the second Table, called *Worldly*, because they have the World for their Object and Subject. 2. It follows, *and that we should live soberly*; the former contain'd the negative commands of the Law, these latter the affirmative commands of the Law; to note unto us, it is not enough to be negative Christians, but we must be also affirmative Christians, *Isa.* 1. 16, 17. *Cease to do evil, learn to do well.*

1. Your duty is, *to live soberly*, in respect of your selves; that is, to be moderate in your desires, and use of all Creature Comforts, as Meat, Drink, Apparel, Recreation, *Phil.* 4. 5. 1 *Cor.* 7. 30.

2. *Righteously*, in respect of your Neighbours ; that is, To act and exercise Righteousness in all your Thoughts, Affections, Words, Actions, Tradings and Dealings with others, made a sign of one that shall dwell in God's Holy Hill, *Psal.* 25.

3. In respect of God, *to carry your selves Godly*, or God-like ; to be Holy, as he is Holy, in all manner of Conversation, *1 Pet.* 1. 15. that is, Publickly, Privately, Secretly, Daily, Hourly, Continually, *2 Cor.* 7. 1. *Rev.* 2. 10. To quicken you to this godliness, to meditate on that place, *1 Tim.* 4. 8. *Godliness is profitable to all things, and hath the promise of this life, and that to come ;* that is, Hath all the blessings of Heaven and Earth entailed to it ; it gives a Christian much in Possession, all the Promises of this Life ; and infinitely more in Reversion, the Life that is to come.

Godliness will be profitable whilst you live, sweeten and sanctifie every state and condition to you and yours, *Prov.* 20. 7. and will be much more profitable, when you die ; when you are to leave all other things, this better part shall never be taken from you, *Luke* 10. *last.* Thus of the general Rules.

Secondly, For the more particular Rules, respecting the right ordering of our Conversation, they either respect *God*, or *Christ*, or *the Spirit*, *our Selves*, and *others*.

1st. For those respecting *God*, they either concern his Attributes, Words, Works, Worship.

1. For the Attributes of God, you ought to know them, and to walk suitably to them ; let them have authority, and influence on your Hearts, and
Wayes,

Wayes, to keep you from sinning, and quicken you to well-doing; according to the directions given you before. 2. For his Word: To do nothing, but what you have a warrant for out of the Word, *Isa. 8. 20. Psal. 119. 9. Whereby shall a young man cleanse his way, but by taking heed to thy Word?* John 5. 39. 1 John 4. 1. Acts 17. 12. Rom. 12. 2. *Prove what is the good and acceptable Will of God:* God hath appointed it to be a Light to our Feet, and a Lanthorn to our Paths, *Psal. 119.* He that walks not according to it, walks amiss. *Mat. 22. 29. Ye err, not knowing the Scriptures.* As you are to walk according to the Word, so every part of it, the Precepts to obey them, *Psalms. 119. 2.* the Promises to trust in them, *Psal. 9. 10.* and the Threatnings to fear them, *Habak. 3. 16.* 3. For the Works of God, you are to eye God in his wayes of Justice and Mercy, and to be humbled under the one, and thankful for the other: to admire him, and adore him, in what you cannot comprehend him; as the Apostle, *Rom. 11. 33. Oh the depth of the riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his wayes past finding out!* 4. For the Worship of God, I have given you directions before, yet I will add these, to have an eye in the Worship of God to a right Person, Place, Manner, Time, End.

1. The duties of God's Worship, must be performed by a right Person; as for instance, The Preaching of the Word, and the Administration of the Sacraments, onely by a faithful Minister, called and sent by God, and his Church; because these are publick Duties, and therefore to be per-

formed only by a publick Person : So Prayer in the Family, and instruction of those in it, by the head of the Family, God having layed the charge of it upon him, *Deut. 6. 6. Heb. 7. 7.*

2. The Religious Duties, must be performed in a right place, as the Publick in Publick, Private in Private, Secret in Secret ; the reason is, because though there be no place forbidden, yet there be some places more convenient for some Duties then others.

3. That there may be order, they must be observed and performed in a right time, and in due season ; as works of our general Calling in their season, and of our particular in their season ; Duties of our general Calling, especially on the Sabbath Day, and every morning and evening, *Psal. 92. 2.* The duties of our particular Calling, only on the week day, and the greatest part of the day ; the reason is, Because there is an appointed time for every purpose under Heaven, *Eccles. 3. 1.* And because what the Wise Man speaks of, a word spoken in a season, is true of an action done in season ; it's very beautiful, like an Apple of Gold in a Picture of Silver.

4. For the right manner, I gave you directions before at the beginning ; onely remember still this, all be with fear and reverence, *Heb. 12. end.* and in Spirit and in Truth, *John 4. 24.* God abhors those that draw near with their Lips, and their hearts are far from him, *Isa. 29. 13.*

5. For the right ends you are to propose in every duty, they are, That God may be glorified, others Edified, your Souls Sanctified and Saved, *1 Cor. 10. 31. Phil. 1. 20. John 15. 8.*

adly,

adly, There be other Rules respecting *Jesus Christ*. If you would order your Conversations aright, you are to do what you do in Knowledge, Faith, Repentance, Obedience, Love.

1. In Knowledge; because *this is Life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent*, John 17. 3. And because all Obedience, without Knowledge, is but blind Obedience.

2. In Faith: That God will accept of your Persons and Services in him, *Ephes. 1. 6. 1 Pet. 2. 5.* Because *without Faith it's impossible to please God*, Heb. 11. 6. And *whatsoever is not of Faith, is sin*, Rom. 14. 23.

3. To do it in Repentance: Because so long as men live, and lie impenitently in sin, God will not regard any thing they do, *Psal. 66. 18. Psal. 50. 18.*

4. In Obedience to his command: Because he is the Author of Salvation only to as many as obey him, *Heb. 5. 9.* And such as yeeld Universal Obedience, their unfeigned desire, and earnest endeavour, *Psal. 119. 3. Mat. 5. last. John 15. 14.*

5. To do all ye do, in Love to Jesus Christ, as the Apostle, *2 Cor. 13. 14.* *The love of Christ constrains me*: Because, without Love, all Religious Duties will profit us nothing, *1 Cor. 13.* That you may be enabled to all this, you are to make Christ your Principle, your Pattern, and your Scope in all: 1. Your Principle, to fetch Grace and strength from him to do it, because we can do nothing without him, *John 15. 5.* And it pleased the Father that all fulness should dwell in

him, that we from that fulness might still be receiving Grace for Grace. 2. To make him your Pattern, to walk as he walked, 1 John 2.6. How that war, you may read in the Gospel, wisely, in-offensively, &c. as we shewed you before in your Meditations on Christ. 3. To make him your Scope and end in all you do, that Christ may be magnified in your Bodies, in Life, and Death, *Phil. 1. 19, 20.*

3dly, Other Rules respect the Spirit of God ; as these, 1. To hearken to, and obey his Call unto Faith and Repentance, *Isa. 30. 21.* 2. To nourish and cherish his motions within, in the Conscience, checking you for evil, and exercising you to duty ; and take heed you do not resist him, as they, *Acts 5. 21.* nor quench the Spirit, 1 *Thes. 5. 19.* nor grieve the Spirit, so as to cause him to depart, *Ephes. 4. 30.* 3. To beg his help and assistance in every duty of your particular and general Calling, *Ephes. 6. 10.*

4thly, There are other Rules respecting our selves. If you would order your Conversation aright, so as to have God's gracious Presence with you, Providence over you, and Blessing upon you all the day long, then to mind and observe well these Rules. To begin the day with God, and continue it with God, and end it with God.

1. To begin the day with God, by giving him the first of our thoughts, when we awake, going apart ; when you are up, to read the Scripture, meditate on the Word, pray unto God for your selves and others, *Mat. 6. 6. James 5. 16.*

2. To continue the day with God thus. 1st. By a faithful, diligent, and fruitful discharge of the duties

duties of your Calling, *Prov.* 10. 4. *1 Thes.* 4. 6. 2ly, By a moderate, seasonable, and thankful use of the Creatures, *Prov.* 23. 2. *Eccles.* 10. 17. *1 Cor.* 10. 3. 3dly. By walking with God all the day long, approving all your thoughts, and words, and wayes to his blessed Word, and all-seeing eye of God, eying his glory in all, as you are commanded, *Gen.* 17. 1. *1 Cor.* 10. 31. 4ly. By walking as becometh the Gospel, *Phil.* 1. 27. Q. How is that? A. Thus, To see that your walking be an Humble, Holy, Heavenly, Meek, Patient, Contented, Faithful, Chearful, Fruitful Walking. 1. An Humble walking before God and Man, *Micah* 6. 8. *Ephes.* 4. 2. 2. An Holy walking, *1 Pet.* 1. 15. 3. An Heavenly walking, *Phil.* 3. 20. 4. A Meek, Patient, and Contented walking, in every estate and condition, *Phil.* 4. 11. *Heb.* 13. 5. *James* 5. 7. 5. A Faithful, sincere and upright walking, *Gen.* 17. 1. *Prov.* 10. 9. 6. A Chearful serving him for the abundance of all his goodness, *Deut.* 28. 47. Lastly, A Fruitful living under the means and wayes vouchsafed, *John* 15. 5. Herein is my Father glorified, that you bring forth much Fruit to God.

3. To end the day with God. 1. By reflecting and looking back on our carriage the day before, toward God and Man, wherein we have been peccant and faulty, by way of commission, in thought, word, and deed; by way of omission, in publick, private, secret; and by way of imperfection before, in, or after any duty; to humble our selves under it, to renew our peace with God, by Jesus Christ, and renewing our Covenant

nant of more circumspection; and better obedience for the future. 2. By observing what providences, sad, or glad, we had experience of the day before, and to be humbled and thankful accordingly. 3. By closing up the day as you began it, with Reading, Meditation, and Prayer. 4. By giving God the last of your thoughts, when you lie down to sleep, as you gave him the first when you did awake, that so your sleep may be the more sweet and comfortable to you; and whether you sleep or wake, present in the body, or absent from it, you may be accepted of the Lord, found in peace, and be received into everlasting peace, that eternal rest which remaineth for the People of God, 2 Cor. 5. 9. Heb. 4. 9. Amen.

5thly, There be other Rules, which respect others: For the right ordering our Conversation, towards those within the Family, and those without the Family.

[1.] *Those within the Family.* That you may order your conversation aright towards them. 1. You are to make your Families little Churches, in the observance and performance of those Religious Duties you ow to God, and the Souls of those under your charge, as those that I have already directed you in, viz. A careful sanctifying of the Sabbath, a heedful attendance on the Ordinances of God, Prayer evening and morning with the Family, reading of the Scriptures, singing of Psalms, repetition of Sermons, instruction of those under your charge in the Principles of Religion, correction of their evils, and encouragement of them in wayes of well doing; for all these
(we

(we find) expressly required of Governors in their Families, *Jer. 10. last. Numb. 20. 4. John 5. 39. Col. 3. 16. Deut. 6. 6, 7.* all observed and practised by the Saints before you ; in which respect their Houses are called *Churches*, *Rom. 16. 5. 1 Cor. 16. 19. Philemon 2.* 2. Every one to study, and acquaint others under them, with their relative Duties, each to the other, as Husband to Wife, and Wife to Husband ; Parents to Children, and Children to Parents ; Masters to Servants, and Servants to Masters ; and to go one before the other in the observance and practice of them, because we find Examples generally more prevailing than Precepts : and herein lyeth the Life and Power of Godliness, *viz.* In a Faithful, Fruitful, Cheerful discharge of our Relative Duties ; whence you shall find the Apostle more frequent and full in pressing them in his Epistles, than other Duties : What those Relative Duties are, you have many Books to help you in, (as *Gouge*, and *Caudry*, and others) to quicken you unto a conscientious care of these things ; consider, in short, it's the greatest good you can do, not onely for your Families, but for the Parish, Town, City, Countrey, Church and State you live in ; for general experience shews us, that they are Families, which are Seminaries and Nurseries of all good and evil, and therefore to have a special eye to, and care of Family Duties ; and the rather, because the conscientious performance of these Duties, bring down all manner of blessings to Families : but the neglect, all manner of Judgments, *2 Sam. 6. 11. Jer. 9. 10, 25.* Believe, there's nothing will bring you more peace and comfort at the

the last, when you come to lie on your sick Beds, and stand forth before the Tribunal of Christ; and nothing more afflict you at the last, and torment you in Hell, then the neglect of those Souls under your charge, and giving them such wicked counsel, and evil example.

[2.] *For those without the Family.* They are either publick or private persons; 1st. *For publick Persons,* they are either *Magistrates* or *Ministers*, These are to discharge their Relative Duties to the People under them, & People theirs to them.

1. *For Magistrates.* If they would order their Conversation aright to those under their charge. 1. They are to take notice of, and consider in whose room they are, and to whom they must give an account of all their actions, *sc.* God and their King, whose Mouth, Eyes, and Ears they are, 2 *Chron.* 19. 6, 7. 2. That as they Rule and Govern by God, so they ought to Rule with God, and for God, 2 *Sam.* 21. 5. 3. That they ought so to bear the Sword, as to be a terror onely to evil doers, and the praise of them that do well, *Rom.* 13. 3, 4. 4. To endeavour, that all under them, live a peaceable and quiet life, in all Godliness and Honesty, 1 *Tim.* 2. 1, 2. 5. To this end, every one, to be so qualified as *Jeitbro* advised *Moses*, *Exod.* 18. 21. *Able Men, such as fear God, Men of Truth, hating Covetousness.*

2. *For Ministers.* If they would order their Conversation aright, amongst other Rules, to remember and walk by these. 1. *To be instant in season and out of season, to reprove, exhort with all long-suffering,* 2 *Tim.* 4. 2. 2. To give attendance to Reading, to Exhortation, to Doctrine,

16. Meditate on, and continue in these things;
 1 *Tim.* 4. 13. & 4. 16. 3. To look to this, that
 their hearts be upright with God, in the discharge
 of their Duties, that they seek not their own,
 but the Glory of God, 1 *Thes.* 2. 4, 6. *That serve*
the Lord Jesus Christ, and not their own belly, Rom.
 16. 18. That they mind more the feeding, then
 the fleecing of their flock, 1 *Pet.* 5. 3. 4. Above
 all, That they be Patterns to others of good works,
 as the Apostle exhorts, 1 *Tim.* 4. 12. & 3. 1, 2, 3,
 4. & *Tit.* 2. 7, 8. And that, 1. because general
 experience shews, that People are more led by the
 Life, then the Doctrine of Ministers; are led
 more by the Eye, then the Ear, 1 *Sam.* 2. 17.
 2ly. Because otherwise they will pull down more
 in one hour, then they will build up all their lives.
 3. Because otherwise, their Doctrine will be as
 the last, a Bill of Indictment against themselves;
 and having Preached to others, will be found Cast-
 awayes themselves, 1 *Cor.* 9. 27. And therefore
 it concerns Ministers to look well to their lives, es-
 specially that they be not found amongst those
 wicked ones, *Isa.* 56. 10, 11, 12. And as Ministers are
 to be Patterns in all other Graces, so especially
 in two Graces; 1. Humility, 1 *Pet.* 5. 5. Love
 to their Fellow Brethren, 1 *Pet.* 3. 8. 2. And
 love to their People, as the Apostle, 1 *Cor.* 6. 11.
 Whence they are called *Fathers*, 1 *Cor.* 4. 15.
 and *Nurses*, 1 *Thes.* 2. 7, 8. to note that tender
 love and affection they ought to have to the Peo-
 ple committed to their charge, and especially their
 Souls.

1st. As *Magistrates & Ministers* to discharge their
 Duties to the People under them, so People to dis-

discharge their Duties to the Magistrates and Ministers set over them.

1. *To Magistrates.* If you would order your Conversation right towards them, then you are to give them that Love, Fear and Reverence, Obedience and Prayer for them the Scripture frequently calls for; *Rom. 13.* from 1, to 9. *1 Pet. 2. 13, to 18.* *Titu 3. 1.* *1 Pet. 2. 1, 2.* The reason you have; *Psal. 82. 6.* because they are Gods, *non rex, sed Sacerdos*; not by Essence, but Office; because they are in the room of God, and are to govern for God.

2. *For Ministers.* If you would order your Conversations right to them; you are to give them that Love, Reverence, Maintenance, Protection, and Prayer, the Scripture also frequently calls for; *1 Thes. 5. 12, 13.* *Heb. 13. 17.* *1 Cor. 16. 16.* *2 Thes. 3. 1.* The reasons you have *2 Cor. 5. 20.* Because they are Ambassadors for God; and Ambassadors, by the Law of Nations, ought to be honoured of all, and to have suitable respects to the greatness of the Person that sends them: If such honour be due to Ambassadors of Men, how much more to the Ambassadors of God, to whom all, both Kings and their Ambassadors, must give an account of their carriage to Him and His Ambassadors.

3. *adly, For Private Christians.* The Rules that are to be observed by them, for the right ordering of their Conversation one towards the other, respect their Thoughts and Affections, Words and Actions.

First, Respecting their Thoughts. And in order to this; 1. Take heed of instilling, receiving, and

and nourishing prejudices in your minds against others; for this is a very great & provoking evil.

2. That you may be kept from it, take notice,
1. What it is. 2. Why you are to avoid it.

1. What prejudice is, viz. A prejudging, or a preposterous judgment of Persons and Things, before they be examined and tried. Should a Judge pass Sentence on a Person or Action, before he had examined it, he should err, though the Sentence were just, seeing he never lookt into, nor knew the grounds on which a Person spake, or did this and that thing. More plainly, Prejudice is an evil Opinion, which a man takes up of another, for something he hath spoken and done, contrary to his Judgment and Practice, not knowing or considering the ground on which he did it.

2. Now such as would order their Conversation aright to others, must take heed of it, because it is a very great pernicious and provoking evil; as too sad and general experience shews it to be, to the great dishonour of God, scandal of Religion, and the hurt of their Brother; as for instance,

1. This prejudice is that which makes men take up hard thoughts of those of whom God hath good thoughts, and to insill these evil thoughts into the Heads and Hearts of others, that they may disengage the affections of others, and draw their affections only unto themselves.

2. It makes men to rob God of his Glory, and give it to Men .1. To rob God of his Glory, in stepping up into his Throne, & sitting in Judgment on their Brother, and that sometimes for a particular

Jar Act, and it may be for a thing indifferent to
 their Brother, though not to them. Now what
 sayes the Apostle, *Rom. 14. 4. Who art thou that*
judgest another mans Servant ? and *vers. 10. Why*
dost thou judge thy Brother, and set at nought thy
Brother ? we shall all stand before the Judgement-
Seat of Christ. 2. It makes men to give glory to
 men, in crying up some, and crying down others ;
 which the Apostle expressly condemns in his *Co-*
rinthians, *1 Cor. 3. 3.* and whatsoever thoughts
 they have of their wisdom in it, he tells them,
 the Lord knows their thoughts to be vain ; and
 their duty is not to glory in men, so as to set up
 one above the other, (when all are faithful and
 sound in the main) seeing all are their Servants in
 Christ, *vers. 20. 21, 22.* 3. This prejudice it
 makes men to separate, and withdraw communion
 from those, with whom God hath communion ;
 and that in those essential Duties of God's Wor-
 ship, as Word, Sacrament, Prayer, wherein all
 are expressly required to worship God together :
 Yea, and makes them not only to separate them-
 selves, but perswade others to do it, lest they
 partake in other mens sins. 4. It's that which
 makes Professors to rest in duty, and neglect the
 workings of Grace before, in, and after Duty ;
 especially that Grace of Love, (which Christ
 makes the chief Character of a Disciple, and
 without which, God abhors and rejects all other
 duties that men perform, *1 Cor. 13.*) that also
 which causeth them to dissent in their love, how
 that they do love others of a contrary Opinion
 and Practice ; and yet can neglect, if not worse,
 even perswade others to cast off all offices of
 Love

love to them, never remembering or considering the command is express, *Rom. 12. 9.* Let love be without dissimulation, *1 John 3. 18.* Let us not love in Word and Tongue, but in Deed, and Truth. 5. That which keeps men from abundance of good they might do to others, and that they might receive from others, because they think they ought to have no communion with them; so as this prejudice is like choller in the Stomack, that imbitters all wholsom meat; and however it receives it, yet casts it up again. 6. That which makes men to murder others Bodies, Souls, Names and Estates: 1. Their Bodies; by causing grief to them, and such grief as brings sometimes sickness and weakness on them, if not death. 2dly. Their Souls; by interrupting their peace, and exposing them to temptations, which made David for to pray, *Psal. 123. 3. 4.* *Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt, with the scorning of those that are at ease, and with the contempt of the proud.* 3dly, Their Names; by blotting and blurring them with lies, and tales, and slanders. 4thly, Their Estates; By taking off the Hearts and Affections of others from any way sympathizing with them, and succouring them in their wants and necessities. Now he that said, *Thou shalt not commit Adultery*, said also, *Thou shalt not Kill*, *James 2. 11.* And the Killing there, is principally killing by the tongue, as is clear from the contexts; and will it not be a sad thing one day for Professors to be found amongst Murderers of their Brethren; *1 John 3. 15.* *He that hates his Brother, is a Murderer.* Lastly, This prejudice

dice, is that which multiplies divisions in Families, Parishes, Towns, Cities, Kingdoms, and opens a gap to the common Enemy, to invade, enter, and prey upon all, to the great reproach of Religion, saddening of God's People, and the rejoicing of wicked men, if not the utter ruine of Church and State; and therefore in all these respects. 1. To take heed of inflaming, receiving and nourishing prejudices against any of God's Faithful Ministers, or People, especially take heed of evil and mischievous thoughts against others, expressly forbid, *Prov. 3. 29. Devise not evil against thy Neighbour that dwells quietly by thee, Zach. 8. 17. Let none imagine evil in his heart against his Neighbour.* For this you may find, (*Prov. 6. 7.*) is one of those six things that the Lord hates. 1. Take heed also of over-valuing thoughts of some, and undervaluing thoughts of others, (when both are godly) for there ought to be no respect of persons in matters of Religion; God is no respecter of persons, he regards not the rich more then the poor, *Job 34. 19.* the noble, then the ignoble; the wise, then the simple; and you ought to be followers of God in this, because if you have respect to persons, ye commit sin, and are convinced of the Law, as transgressors, *James 2. 9.* And therefore the command is express in the first vers. *My Brethren have not the Faith of our Lord Jesus Christ with respect of persons.* 2. As not to take up hard thoughts, so to have good thoughts of others of whom God hath good thoughts, how differing soever from you in Opinion and Practice, seeing so long as we are here, (there being different degrees of
Light

Light given in by God unto Christians) there will be different apprehension of things ; it is that which the Apostle exhorts unto, *Philip 3.15, 16. Let us therefore, as many as be perfect, be thus minded ; and if in any thing you be otherwise minded, God shall reveal it unto you ; nevertheless, whereunto we have already attained, let us walk by the same rule.* It is our duty (what in us lies) to labour after Unity in Opinion and Judgment; that which the Apostle presseth by many Arguments, *Phil. 2. 1, 2.* But yet, however, seeing we cannot attain to Unity in Opinion, we ought to express Unity in Affection ; that which the Apostle presseth by many more Arguments, *Ephes. 4. 1, to 7.* Thus of the Rules concerning our Thoughts.

Secondly, For the Rules respecting our Affections. 1. That you put off anger, wrath, malice, &c. *Col. 3.8. Ephes. 4.26.* 2. That you put on (as the Elect, Holy, and Beloved of God) bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another ; and above all, you put on Love, (the bond of perfectness) that which like a Bond knits Christians, and Graces, and Duties together, *Col. 3.12, 13 14.* See that all your things be done in Love, *1 Cor. 16.14.* because this is the best Character of a Disciple of Christ, *John 13. 35.* And all duties, without love, will profit nothing, *1 Cor. 13.8.* To see also this love of yours be a sincere love, without dissimulation, *Rom. 12. 9.* and a real love, not in word and tongue, but in deed and truth, *1 John 3. 14.* To love them, not for Opinions sake, or Parties sake, for that is to love a mans self in them, but for holiness

take, the truths sake, 2 *John* 1. To love them as Saints, and so to love all, one Saint as well as another, *Col.* 1. 4. To love them, as we do love our selves, *Rom.* 13. 8, 9. And you know how we love our selves, we would do no hurt to our selves, so neither should we unto others; we would do all the good we can to our selves, so should we to others; we would have others to sympathize with us in all our wants, sorrows, and sufferings, and so should we with others, *Rom.* 12. 15. 1 *Pet.* 3. 8. *Gal.* 6. 1. *Heb.* 13. 3. We would have others constant in their love to us, and so should we in our love to others; for charity, true charity, abides for ever, 1 *Cor.* 13. *last.* And the Apostle's exhortation is, *Heb.* 23. 1. *Let Brotherly love continue*, and the rather, because God's love continues to his, and we would have it continue unto us, therefore ours should continue to him and his.

Thirdly, For the Rules respecting our Speeches, we are to take heed of some things, and to practise others.

1st. The things you are to take heed of, they are these. 1. Take heed of speaking of other mens Persons, or Affairs, when you have no call to it, 1 *Thes.* 4. 11. *Study to be quiet, and meddle every one with his own business.* 2. Take heed you speak evil of no man, *Titus* 3. 2. The Reasons you have, *James* 4. 11. because he that speaks evil of his Brother, and judgeth his Brother, speaks evil of the Law; and judgeth the Law: Because the Lord hearkens and hears every word you speak against any of his, *Jer.* 8. 6. *Ezek.* 33. 31. And what is spoken against any of his, he takes as spoken

spoken, against himself, *Mat.* 25. More especially, you are to take heed of all rash and uncharitable speaking, and censuring others that differs from you in Opinion and Practice, it being the Character of a Hypocrite, *Mat.* 7. 5. that which doth expose them to the judgment both of God and Man; especially take heed it be not for a particular error or evil; for as one Swallow makes not a Summer, so neither doth a particular error or evil denominate any to be a Heretick or a sinner. If God should fall out with men (as they do one with the other) for particular Offences and Differences, wo, wo, would be unto them; such should mind well what Christ said to the *Pharisees*, *He that is without sin, let him cast the first stone*, John 8. 7. Not that he approved of her sin, but condemned their uncharitableness. 3. Take heed of slandering and backbiting speech, expressly forbid, *Levit.* 19. 16. Thou shalt not go up and down as a Tale-bearer, *Deut.* 24. 9. Remember what God did to *Miriam*, when you came out of *Egypt*; What was that? He smote *Miriam* with a Leprosie for speaking evil of his Servant *Moses*, *Numb.* 12. 8, 9. Exemplarily also did he punish this slandering Tongue in *Doeg*, *Psal.* 52. And therefore take warning, lest you be made examples to others, that would not take example by others. 4. Above all, take heed of slandering publick Persons, God's Magistrates and Ministers; for they being in God's place, he will more severely punish the wrong done to them, as you may see, *Deut.* 33. 11. *Juda* 9. 10. 5. Take heed of dissembling, false lying speech, as being that which is plainly forbid, *Col.* 3. 9. That which evidenceth

such to be of their Father the Devil, *John* 8. 44. God's Children, are Children that will not lie, *Isa.* 63. 8. *Zeph.* 3. 13. A deceitful tongue shall not be found in their mouth; that which shuts men out of Heaven, *Rev.* 21. *last.* and gives them a hotter and a lower place in Hell, *Matth.* 24. *last.* 6. Take heed of all soothing flattering Speech, for the gaining and retaining the favour of others; there's a woe pronounced against such, *Isa.* 5. 20. and God threatens to cut off such flattering tongues, *Psal.* 31. 5. *Job* 17. 5.

Secondly, Other things are to be practised; as,
 1. Watchfulness over your words, to see they be wise, deliberate, gracious and profitable, *Ephes.* 4. 29. 2. If there be any difference between you and others, to seek and accept of reconciliation, *Mat.* 5. 23. & 18. 15. 3. To exhort one another daily, lest any ones heart be hardened through the deceitfulness of sin, *Heb.* 3. 13. 4. To admonish, reprove, and rebuke sin in others, according to the disposition of the Person, and the nature of the offence, *Levit.* 19. 17. *Gal.* 6. 1. *Col.* 3. 16. 5. To edifie one the other in Grace and gracious Practises, *1 Thess.* 5. 11. *Heb.* 10. 24, 25. 6. To pray one with the other, and for the other, *Ephes.* 6. 18. *James* 5. Lastly, To communicate your Gifts, and Graces, and Experiences, you have had of God's faithfulness and goodness in his Promises and Providences, after the Example of *David*, Come, and I will tell you what he hath done for my Soul.

Fourthly, For your actions and carriage towards others; if you would order your Conversation aright, observe these Rules. 1. Not to retali-

ate

are or revenge any wrong done to you, in word or deed, but commit all to him, who judgeth righteously, after the example of Christ, as you are expressly required, *Prov.* 20. 22. & 24. 29. *1 Pet.* 2. 21, 22. *Rom.* 12. *three last verses.* 2. No man to seek his own things onely, but the things of others, *Phil.* 2. 4. not his own weal, but the weal of others, *1 Cor.* 10. *and.* 3. To walk wisely, both towards those without and within, *Col.* 4. 5. *Ephes.* 5. 15. *Matth.* 10. Be wise as Serpents. 4. To walk inoffensively, giving no just offence to any in word or deed, in apparel or recreation, as *Zachary* and *Elisabeth*, *Luk.* 1. 6. and the Apostle, *Acts* 24. 16. and we are all commaunded, *Mat.* 10. 16. *1 Cor.* 10. 32. For God chose us before the foundation of the World, that we should be holy and unblameable before him in love, *Ephes.* 1. 4. & *Rom.* 12. 18. As much as in you lieth, live peaceably with all men, *Rom.* 14. 19. Follow after those things which make for peace, *Heb.* 12. 14. And that you may walk and live thus peaceably. 1. To take heed of all unpeaceable lusts, such as these, Pride, Passion, Envy, Jealousie, Censoriousness, Selfishness, Affectation of Popularity, glorying in Men, having the Faith of our Lord Jesus in respect of Persons: for, *James* 4. 1. *From whence comes Wars and Fightings? are they not hence, from your lusts that are within you.* 2. To labour after peaceable Principles; for unless there be a principle of peace, or a peaceable disposition within, there will not be long any sound, or lasting peace without. 3. To get peaceable Graces, as amongst others, these, Wisdom, Humility, Sincerity, Amity, Meekness, Self-denial, &c. 4. To

make conscience of peaceable duties, especially these two. 1. The renewing of our peace with God, and God will make others to be at peace with you, *Tranquillus Deus, tranquillat omnia*; God's Promise is, *If a mans wayes please the Lord, he will make his Enemies to be at peace with him*, Prov. 16. 7. 2. To pray one anothers affections into a peaceable frame, that he who makes those of one house to be of one mind, would also make those of one and the same Church, to be of one and the same mind; if not of the same Opinion in every thing, yet of the same Affection and Conversation.

The fifth thing then to be meditated on, in, and about the Soul, is the Conscience, which is that faculty God hath put into the Soul, to mind us of all these duties; in and about the Conscience, to take notice,

1. What Conscience is, viz. That Faculty God hath placed in the Soul, to take notice of all our Affections, Speeches, Actions, and to pass sentence on them, according to the nature of them, by such principles of Light as it hath received.

2. What the Offices of Conscience are; as
 1. To be a School-master to teach and make known what Sin and Duty is. 2. To be a Notary, to take notice of all our inward and outward behaviour. 3. To be a Register, to write down and record all. 4. To be a Witness, either to excuse or accuse. 5. To be a Judge to pass Sentence, either of Absolution or Condemnation. 6. To be an Executioner, to comfort or afflict according to the nature of the actions.

3. To

3. To meditate on the great authority and power of Conscience, to make a man happy or miserable, as being God's Deputy or Vice-gerent to act for him; the best Friend, and the worst Enemy; that which comforts and speaks for us, when others discomfort and speak against us, and that both in life and death, 2 Cor. 1. 12. *This is our rejoicing, in the testimony of our Consciences, &c.* Isa. 38. 3. Therefore should you meditate on these things about the Soul; 1. On the Nature of the Soul, what it is, that so you may look more after it then you have formerly done. 2. Therefore on the worth of the Soul above the Body, because this will make you slight and undervalue both in comparison of the Soul; prize and keep your Souls as your chiefest Jewels; to mind more the feeding and cloathing, preserving and cherishing of your Souls, then your Bodies. 3. Therefore to meditate on the greatness of the loss of it, because it will put you more on a care of using the means for the welfare of it, and that you do not hazard the loss of it, for the gain of all the World. 4. Therefore on the greatness of the Salvation of it, that hereby you may be quickned to give all diligence in the use of the means for the Salvation of it, 2 Pet. 1. 5, 10. giving all diligence, &c. 5. Therefore to meditate on those things about the Conscience, that they should make you fear and tremble to offend, and wound Conscience, and the more careful to preserve the peace of a good Conscience, as it did Joseph, Gen. 39. 9. and the Apostle, Acts 24. 16.

Secondly,

Secondly, *Of the Body.*

In and about it, to meditate on two things;
1. The admirable Structure; and, 2. The excellent use of it.

1st. On the admirable Structure of it, both inwardly and outwardly.

1. *Inwardly.* The inward frame so admirable, as David wonders at it, *Psalms*. 139. 13, to 17. *I will praise thee, for I am fearfully and wonderfully made, &c.*

2. *For the outward form of it.* 1. Man was made naked, whereas all other Creatures have Scales, Horns, Feathers, and nothing so beautiful and comely as Man; nakedness was an Ornament before the fall. 2. Man was made with the Countenance upward, whereas all other Creatures have it downwards. 3. With Speech to express his mind, to the edification and comfort of others. 4. With Hands, which all other Creatures want, whereby he might rule and govern the Creatures, feed and cloath himself, and dispatch all his business.

2^{dly}, To meditate on the excellent and honorable use of the Body, in that God hath made it not onely the Organ and Instrument of the Soul to work in and by it, but the Habitation of the Holy Ghost to dwell in it, and his Temple to offer up Spiritual Sacrifice to God in it; the meditation of this will make you the more watchful and careful to preserve it in purity and chastity, *1Thes.* 4-4, 5. to use every sense and member of it,

as Instruments of Righteousness and Holiness to the glorifying of God, *Rom. 6. 19. 2 Cor. 6. last. Rom. 12. 1.*

Thirdly, Of the Tongue.

In it to meditate on the ends wherefore God gave it, which are especially two.

1. To glorifie God; whence the same word in the Hebrew, that signifies *Tangus*, signifies *Glory*, because we are to glorifie God with it, *Psa. 108. 1. & 35. 28. & 63. 5.* 2. To edifie others, *Psa. 37. 30. Ephes. 4. 29.* The building them up in Saving-Knowledge and Grace, *1 Thes. 5. 11.*

2. To consider the great need we have to imploy it to these ends. 1. Because God hearkens and hears if any man speaks aright, *Jer. 8. 6.* 2. Because God hath corrected rash and unadvised speaking in his most eminent Saints, as in *Moses*, *Psal. 106. 32, 33.* 3. Because, for every idle word that men shall speak, they must give an account at the Day of Judgment. 4. Because in the right usage of the Tongue, the fear of the Lord, and the comfort of a mans life doth chiefly consist, as you may see by comparing the 11th verse, with the 12 and 13 of the 34th Psalm. The serious meditation of this, will make us take better heed to our tongues, as it did *David*, *Psal. 39. 1.* and pray with him, *Psal. 141. 3. Set thou a watch before my mouth, and keep the door of my lips:* To look to this our Speeches, be wise, deliberate, gracious and profitable.

Fourthly,

Fourthly, *Of the Talents.*

In and about them, consider. 1. There are none but have some *Talents* given of God, to imploy, for the glory of God, and the good of others; some have *Talents* of Gifts and Grace, more means and seasons of Grace then others; some have *Talents* of Health, Strength, Wealth, Honour; some more, some less; some ten, some five, some one; and all these put into their hands to imploy for their Lord and Masters advantage, for the glory of God, and the good of Souls, their own and others, especially those under their charge, as you may see, *Mat. 25.* And to whom much is given, much will be required, *Luke 12.* And therefore to enquire every one what *Talents* we have received, and how we have prized them and improved them; whether we have or do imploy them to the ends God gave them, and as our Consciences and Conversations can witness for or against us, to be humbled and thankful accordingly.

2. To consider what abundance of Peace, Joy, and Comfort, the well imployment of these *Talents* will bring unto you, when you come to lie upon your Death-beds, *1/a. 38. 3.* Remember how I have walkt before thee in Truth with a perfect heart, (*sayes Hezekiah*): and what abundance of horror and terror will fall upon your spirits, if you neglect your *Talents*, or the misimployment of them, as it did upon him, that cryed out at his end, *Deum perdidit, Deum perdidit, meipsum perdidit*; I have

have lost the day, my God, and my self: To the one he will say, *Well done good and faithful Servant, thou hast been faithful in a little, I will make thee Ruler over much*: To the other, *Take him and bind him hand and foot, and cast him into utter darkness, &c.* To the one, *Come ye Blessed, for I was an hungry*: To the other, *Go ye cursed, &c. for I was an hungry, and ye gave me no meat, &c.* Mat. 25.

A serious meditation on these things, will sit you up to a more diligent and careful employment of your inward and outward *Talents*, to the glory of God, and the good of your own and others Souls.

Fifthly, *Of Time.*

In and about that, to meditate on these things.

1. The preciousness of *Time*; so precious it is, that on the well or ill employment of it, depends the eternal wel-fare, or ill-fare of your Souls; so precious, as all the Gold and Silver in the World cannot purchase one moment of it when its past; which made one cry out bitterly, (*A World of Wealth, for an Hour of Time*) so precious, as nothing the damned in Hell will more bewail, then the loss of it; and if there were any hope of getting out, would imploy it better, even from the beginning of the World to the end, could they live so long.

2. Consider the greatness of the work we have to do, and the little time we have to do it in:

1. For the greatness of the Work; it is to glorify

He God, serve our Brethren, save our Souls, clear up our interest in Christ, make our Calling and Election sure, work out our Salvation with fear and trembling ; and how little time have we for the doing all this ? *Arslonga, vita brevis.* Let us ponder it seriously, it is but a moment of time, (in comparison of Eternity) and on this moment depends the eternity of our well-being or ill-being, and therefore concerns us very much to spend it very well ; and the rather, because, *Tam diu vivimus, quam bene vivimus,* We have lived no longer then we lived well.

3. Consider the uncertainty of our time here ; *Our dayes on earth are as a shadow, and there is none durable or abiding,* 1 Chron. 29. 15. *Solomon sayes, There's a time to be born, and a time to die,* Eccles.

3. 2. but mentions no time of living, as if it were so short, that it were not worth the naming ; and this short time, when it's past, cannot possibly be recall'd ; and the time to come none of ours, the time present only is ours, and therefore see that be employed well in some duties, either of our particular or general Calling ; we should be either like Christ, alwayes doing good, or like *Mary*, still receiving good, *Heb. 3. 13. 2 Thes.*

3. 1. *Behold, now is the accepted time, &c.*

4. Consider how highly, not onely the wise Christians, but the very Heathens, have prized time so, as to account that day lost, wherein they have not done some good with Tongue, or Pen, or Purse ; and therefore how much more should Christians, that have more light to shew them the weightiness of their work, and the brevity and preciousness of their time. To meditate on
the

the exprefs command, *Ephes. 5. 15. Redeem the time, because the dayes are evil.* Here take notice of three things. 1. From what you are to redeem the time. 2. Unto what. 3. Why.

1. From what you are to redeem the time : You are to redeem it out of the hands of those who would steal it away from God and your Souls ; as, 1. Idleness and her Daughters, *viz.* vain Imaginations, and idle Discourses. 2. Worldliness and her Daughters, *viz.* inordinate carking and caring, toying and termolling about the things of the World. 3. Voluptuousness and her Daughters, *viz.* vain sporting, rioting, feasting, proud apparrelling, immoderate and unseasonable sleeping. These we find, by sad and general experience, to take up and consume the most of the precious time of men and women ; therefore you should do well to reflect and look back, wherein you have been peccant and faulty, how much of your precious time hath been stolen away by these time-devourers ; how much time hath been spent every day in Eating, Drinking, Sleeping, Tricking, Trimming, Fidling, Dancing, Carding, Dicing, and the like vain Sports ; and how little in Hearing, Reading, Praying, Meditation, holy Conference, &c. How much the vanities of the World, carnal Pleasures, needless Visits, unprofitable Discourses, and unnecessary Recreations have earen up, and to humble your selves under it, and redeem your time out of the hands of these Thieves for the future ; more especially, to ask your own Consciences, and look into your Converstation, how you have employed the time of your Youth, the means and seasons

seasons of Grace, the opportunities you have had of doing and receiving good, the times of affliction, either Personal, Family, National, what good you have gotten or done in and by all ; otherwise very Heathens will rise up in judgement against you. Take notice,

2. What you are to redeem it unto, viz. The promoting of the Glory of God, the publick Good, and your spiritual and everlasting Wellfare, *Isa.* 43. 3. *Ephes.* 1. 6. *Psal.* 137. 5. *John* 6. 27.

3. For the grounds why you are so to redeem it; you have it here in the Text, *Because the dayes are evil*, full of the evil of Sin, full of the evil of Punishment; never did iniquity more abound, and never was the wrath of God more revealed from Heaven, then in our dayes; and therefore to redeem time, that we may be fitted for the worst of times, and the best of dayes.

Lastly, Meditate how bitterly men have bewailed the loss of their time on their Death-beds, and do still in Hell, and what they would be willing to do and suffer, if they might have further time; but all in vain, in vain did she cry out, *Call back Time, Oh call back Time*; Time being past, not a moment to be recalled.

A serious meditation of these things, may (through the blessing of God) be an effectual means to make you prize and improve better your time then ever you have done.

Sixthly,

Sixthly, Of Eternity.

Self. 14. In and about it, to take notice of, and meditate on these things. 1. What it is. 2. The kinds of it. 3. How near we are to it. 4. How bitterly men will bewail, at the last, the loss of a Blessed Eternity.

1. What Eternity is? *scilicet*, An intellectual Sphære, (as one observes) whose Center is every where, and Circumference no where. For the better understanding of it, take notice, there is a double Eternity; one *a parte ante*, and another *a parte post*; one that hath neither beginning nor end, another that hath a beginning, but no end. For the first; so God onely is Eternal, *Isa.* 43. 10, 13. *Rev.* 22. 1, 8. And the things of God, as his Attributes, as his Truth, *Psal.* 117. 2. Mercy, *Psal.* 136. 1. Righteousness, *Psal.* 119. 142, &c. For the other Eternity, which hath a beginning, but no end; This the Eternity of Angels and Men, and this Eternity is that we are to speak of.

2. For the kinds of Eternity. There is a double Eternity, of Woe and Joy, Misery and Felicity. 1. Of Woe and Misery, that shall befall the wicked; and of Joy and Felicity, which shall be bestowed on the godly, *Mat.* 25. *last.* *The wicked shall go into everlasting punishment, but the Righteous into Eternal Life.* And what folly and madness then is it, for a temporary delight to lose eternal happiness? *Momentanium quod delectat, eternum quod Cruciat.*

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3. We

3. We should consider, that we stand every day before the door of Eternity, and we know not how soon we may lanch forth into that Ocean, from whence there's no return.

4. How bitterly men will bewail at last (when 'tis too late) their folly and madness, in losing a Blessed Eternity, and incurring a Cursed Eternity; how unconceiveably miserable it will be for men to lose Heaven and lie in Hell, so long as God is God. He found it, by bitter experience, that cryed out on his Death-bed, *Oh Eternity, Eternity, Eternity ! in Hell for ever, for ever, for ever !* This word *ever*, will break the hearts of men before ever they enter upon the borders of Eternity; and therefore think seriously upon it, before it be too late, and let it be your morning and evening Thoughts. The serious meditation of it, may (through the blessing of God) be an effectual means to take off your hearts from these perishing things of the World, and the pleasures of sin here, which are but for a season; keep you from envying the prosperity of the wicked, and repining at your own adversity, all being momentary, in comparison of Eternity, and make you look out after an interest in an eternal God, and Christ, and Spirit, and Grace, and Glory; and do whatsoever you do in your particular and general Calling, upon eternal grounds, and to eternal ends.
Amin.

CHAP. VII.

The World, and the Creatures in it.

IN and about this, to meditate on three things.
1. Those things in the Creatures, that engage our hearts to love God.

2. Those things in the Creatures that disengage our hearts from inordinate love to, and pursuit of the Creature.

3. Those duties we owe to God for the Creatures, and the Creatures teach us to perform to God.

First, To meditate on those things in the Creatures, which discover the love of God to us, and that engage our hearts again to love him. As for instance, The Magnitude, Multitude, Variety, Beauty, Structures, Vertues, Sympathy and Antipathy of the Creature.

1. For the Magnitude or Greatness of the Creature ; *Who can measure the breadth of the Earth, and the depth of the Sea ?* (saith the wise man) *Ecclesl. 13.* And if the Earth be so great, how great is the whole World ? The Earth is but a Point, in comparison of the Heavens Circumference.

2. For the Multitude of the Creatures : Who can number the Sand of the Sea ? and if not the Sand, much less all the Creatures that are in, and under, and above the Earth ; all the Secretaries

of Nature cannot number the kinds of the Creature, much less the *Individuals*, Jer. 33. 22. *Psal.* 104. 25.

3. For the Variety of the Creatures. This is much more wonderful. As there are innumerable Kinds of Creatures, so there are kinds of divers forms and fashions one from the other. Amongst so many thousand Pebbles on the Sea-shore, you cannot find two stones alike in all things; amongst so many thousand Herds of Cattle, you cannot find two Beasts alike in all things; amongst so many thousand Men and Women that are in the World, you cannot find two persons alike in all things, but they differ in Face, or Voice, or Gesture.

4. For the Beauty of the Creature. How hath the Lord bedeckt the Heavens with Stars, the Earth with all variety of Beauties, well dressed Gardens, fruitful Orchards, green Meadows, pleasant Woods, sweet Fountains, Chrystal Streams, all variety of Colours; so as *Solomon* in all his Royalty, was not clothed as the Lilly, *Matth.* 6. 29.

5. For the Structure of the Creatures, how admirable is this? In the least, as well as the greatest; the Soul of a little Fly (says *Austin*) excels the glorious Body of the Sun; the Teeth of a Mole, as wonderful as the Tusks of a Boar; the Thigh of a slender Gnat, not inferior to the Thigh of the hugest Elephant; the Wings of a Butter-fly, may compare with the Wings of an Eagle. There's not the least Creature, but is so admirably fram'd, as all the Artists in the World not able to mend or make the like.

6. For the Vertues of the Creature. How wonderful is this in the Elements above, and the Planets beneath, in the Herbs, and Trees; and precious Stones; there is no Creature, even the vilest and basest, but is good for some use or other.

7. For the Sympathy of the Creatures, and the Antipathy between them. How strong is this? No reason can be given of the sweet agreement between the Load-stone and the Iron, the Lilly and the Garlick, nor of the mortal hatred between the Swan and the Eagle, the little Birds and the Owl.

A serious meditation on these things, will not onely discover the great love of God, and draw out your hearts the more in love to him, who hath done all these things for you.

Secondly, To meditate on those things in the Creatures that may disingage your hearts from the inordinate love of them, and the eager pursuit of them; amongst others, on these things, The Vanity, Uncertainty, Unsatisfactoriness, Commonness, Unprofitableness, Deceitfulness, Hurtfulness, and the great folly of men in making them their portion.

1. *On the Vanity of them.* Being things in shew, rather then in substance; appearance, rather then reality; *Prov. 23. 5. Wilt thou set thine eyes upon that which is not? Viz.* In respect of any advantage and comfort, when God withdraws himself from the Creature, then they are like standing Pools in Summer, dried up, when the Creature comes to make use of them; yea, they are not onely vain in the *Concrete*, but vanity itself in the *Abstract*; verily, *Man in his best estate*.

is altogether vanity, Psal. 39. 5. Not onely thus, the Man, but every Man; not in his worst, but best estate; not only in parts, but in every part, altogether vanity: and if Man, the very best of Creatures, how much more those Creatures which God made for Man: What is Honour, but *Magnus nihil*, a glorious Fancy? *Acts* 25. 23. What is Wealth, but a little white and red Earth? What is all pleasure here, but a little bitter sweet? *Solomon* that extracted the quintessence of all, concludes, after the tryal of all, *all is vanity and vexation of Spirit.*

2. Meditate on the uncertainty of them. *1 Tim.* 16. 17. Charge them that be rich, they trust not in uncertain riches; So uncertain, as like Tennis-Balls, they are banded up and down from one to another; they cannot promise a day or an hours continuance to you, or you to them, *Prov.* 23. 5: Riches take to themselves Wings, and fly away like a Partridge, in one mans Field to day, in anothers to morrow; many of great estates are on a sudden brought to nought, by Fire, Water, Thieves: How often have you heard of such and such in honour to day, and disgrace to morrow; a Rich Man one day, and a Beggar another; in health and jovial to day, and dead, nay (it may be) damned to morrow: be warned by others harms.

3. Meditate on the Unsatisfactoriness of them. They that have most of them, are never satisfied with them, *Eccles.* 1. 8. *Eccles.* 4. 8. *Eccles.* 5. 10. *Isa.* 55. 1. Wherefore do you lay out your Money for that which cannot satisfie? You have instances of it in all times: The Rich Fool in the Gospel,

Gospel, not content to have his Barns full, but he must pull them down to build them bigger: *Abalom* not content to be a Kings Son, but he must aspire also to his Fathers Throne: *Ahab* not content with a Kingdom, but is sick after *Nabochs* Vineyard. We need not look so far back, our latter times give us too sad Examples; he that hath climed the Ladder of Preferment, high enough to break his neck, yet will indeavour to climb higher and higher, *ut lapsu graviore ruat*, that he may have the greater fall; he that by base and unjust Courses hath scrapt together a great heap of Wealth, more then he knows well how to dispose of, yet is still labouring to add House to House, and Field to Field, and Bag to Bag, till he hath added Hell to all; he that hath run riot into all manner of excess, and even glurred himself with the pleasures of the Flesh, will yet be still adding Drunkenness to Thirst, and Fuel to the Fire of Concupiscence, until he hath brought Poverty into his Estate, and Rottenness into his Body, and Destruction both upon Soul and Body; So unsatisfactory are all those things here below; that like the Fire, Grave, Sea, and Hell, they have never enough.

4. The *Commonness of them*. How that all these worldly things are common to the Wicked, as well as the Godly; God gives Riches to them to whom he will never give Grace here, nor Glory hereafter; Riches were never an evidence of Gods Love here, or Salvation hereafter; but only an Interest in Christ, and Grace from Him. Men may have Riches, and yet be damned; Heirs, and yet be damned; Gifts and Parts, and yet be

damned ; for all these earthly things are common to the wicked with the Godly, *Eccles. 9. 1.* and usually wicked men enjoy more of them then the Godly, *Job 2. Psalm. 73.* because it is their portion in this Life, *Psal. 17. end.*

5. Take notice of the *Unprofitableness of them.* *Mark 8. 36.* What will it profit a man to win the World and lose his Soul ; they cannot profit a Mans Person, neither his Soul, nor Body, nor his Posterity ; they may seem to profit in a day of Prosperity, but not of Adversity, a day of common Calamity, Sicknes, Death, Judgment. 1. They cannot profit or better a mans person ; it may make him a worse, but not a better man ; he may conceit himself a better man, and the men of the World may esteem him the better for his abundance of these things, his high Place, his brave Apparel, his great Revenues ; but God esteems no man the better for these things, *Job 34. 19. Job 36. 19.* 2. They cannot profit or better the Soul, hurt it they may, and do ; as for instance ; 1st. They keep them from looking after piety, *Luke 14. 18.* 2ly, They distract them in duty, *Ezek. 33. 31.* 3ly, It makes them unfruitful in duty, *Mat. 13. 22.* They may better his outward condition ; he may eat more, and go finer, and lie easier ; but they cannot better his inward condition, help to Pardon, or Peace, Grace, or Glory : Thou and thy Money perish with thee, that thinkest the Gift of God may be purchased with Money, said *Peter to Simon Magus, Acts 8. 20.* God will not give away his Graces (as the *Indians* do their Gold) for Gaudes and Rattles, Toyes and Trifles. 3. Unprofitable to the Body. Can Honour

Honour or Wealth buy Health, or get a stomach to meat, or procure ease, rest, and sleep? No, we find by experience the contrary; he that hath most of these outward things, can but eat, and drink, and cloath himself; and so doth a poor man, and with more comfort and contentment, many times, then the Rich, and hath usually a a better appetite to his meat, and more sweet sleep after his labour, *Eccel. 5. 11. Job 20. 22.* 4. Unprofitable likewise to his Posterity: How often have you seen after that men have toyled and turmoiled in the World all their dayes for their Children, their Children to be either suddenly snatcht away from their Wealth, or their Wealth from their Children: How often have you seen the Proverb made good, *Covetous men have either Prodigals or Fools to their Children*; such as either presently consume it away, or are soon cheated of all: If you would observe it, you may find many Parents bewailing their folly at the last, that they have toyled so much in the World for such wicked and rebellious Children; and many Children cursing the time that ever their Parents left them so great and ill-gotten Estates, according to that *Job 21. 19.* 5. However they may afford them some comfort in the day of prosperity, and in a day of peace, yet not in the time of Adversity, and in a day of Calamity, in a day of Sicknes, Death, and Judgement. 1st. Not in a day of common Calamity, when the Judgments of God are upon the Land, Sword, Famine, Pestilence, *1 Sam. 12. 21. Prov. 11. 4. Zeph. 1. last. Ezek. 7. 19.* 2ly, In Sicknes; It is not high Places, honourable Titles, full Bags, great Revenues, that

that can prevent or remove Stone, Gout, Strangury, Feaver, or any Sickness or Pain; it's true, they may procure Physicians, and Medicines; but those kill, rather then cure, without the Lord. 3ly, In the hour of Death, *Jeb* 27. 8. What is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul? All the Rich Fools Wealth, could not keep his Soul one night longer, *Luke* 12. 15, 20. 4ly, In the day of Judgment, all the World is so far from profiting, as they shall see all in fire about their ears, & have nothing left but an account how they got, and kept, and imployed it; and the more they have had of this Worlds good, and the less good they have done with it; and the more they have abused it, the more and greater will be their torment. 5ly, All they have of the World, cannot save them from Hell, *Luke* 16. 23. *Rev.* 21. 8. nor mitigate their torments there; *Dives* could not procure a drop of Water to cool his scorched tongue, *Luke* 16. 24, 25. So as you see clearly and fully, what unprofitable and helpless things these of the World are without Grace, they cannot free from any thing that is truly evil, Sin or Pain; nor help to any thing that is truly good, Pardon or Peace; they cannot keep sickness from the Body, or trouble from the Mind, or terrors from the Conscience, or the Soul out of Hell; they may make men worse, but never the better.

6. Think on the *Deceitfulness of the things of the World*. They do promise to men much help and comfort, or rather men promise to themselves much by them, but both they and themselves deceive

ceive themselves, and meet with bitterness instead of sweetness, and trouble instead of comfort, therefore called deceitful Riches. *Mat. 13. 22.* Like *Fuel*, feeds men with Milk, but pierceth their heads and hearts afterwards with sorrow: like *Joab* and *Judas*, who salute with a Kiss, but stab to the heart.

7. On the *Hurtfulness of them* : Especially being got and kept by unlawful means and used and employed to unlawful ends, they keep them from a great deal of good, and expose them to a great deal of hurt. 1. They keep men from a great deal of good, as the minding the glory of God, and the good of Souls, both their own and others, keep them either from using the means of Grace, or from profiting by them, *Ezek 33. 31, 32.* *Luke 18. 19.* 2. Expose them to a great deal of evil, both of Sin and Punishment, the wrath and curse of God and Man both here, and to all eternity in Hell, as you may see clearly, *Eccles. 5. 13.* *1 Tim. 6. 9, 10.* *James 5. 1, 2, 3.* Hence it is that *Solomon* stiles them, not only *Vanity*, but *vexation of Spirit*, because they are still vexing men either with cares in getting, or fears in keeping, or sorrows in losing ; and our Saviour compares them to *Thorns*. because they are still piercing both head and heart with troubles in getting, and grief in parting with them.

8. Meditate on the *great folly and madness of men*, in minding, affecting, and pursuing these things of the World before, and more than the things of God, and Christ, and his Spirit, and Kingdom, and the welfare of their own precious and immortal Souls : The Spirit of God brands them frequent-

ly in the Scripture for *Fools*, or *the Fools*, and the *worst of Fools*, Prov. 1. 22. Mat. 23. 17, 18. Luke 12. 19, 20. and not without cause.

1. He is a Fool that is not able to discern between Copper and Gold, Pebbles and Pearls, that will part with the richest Coyn, for the richest Counter; what are all temporal things, in comparison of spiritual and eternal Excellencies, but dross and dung, *καυσάλας*, offal and Dogs-meat, in comparison of Christ, Grace, and Glory, as the Apostle files them, *Phil.* 3.

2. He is a Fool, you know, that minds onely things present, and nothing for the future; *A wise man foresees the evil and hides himself, but a fool passeth on and is punished*, Prov. 22. 5. A wise man fore-sees and fore-casts his business, but a fool doth neither: And such fools are all worldly wise men, all for this present World, and nothing for another. I have read a story of a certain great Man, that having many Houses, was wont every month to go from one House to another, and send Harbingers before to make provision for him; at last falling sick, and drawing towards his end, a Servant of his came to visit him, and asking him how he did, *Oh*, (saith he) *I am going to another World*; Master (said he) you were wont here to send Provision before you to your Houses here, have you done so for another House, your eternal House? *Oh no* (said he) *that is my folly and misery*.

3. He is a fool that will hazzard and adventure his life for a toy and a trifle, and put off a business for the present of greatest consequence, to another day, when yet he knows not whether he shall

shall have another day ; and yet this is the greatest folly of worldly wise men, though they hear often that there's but one thing necessary in the World, in comparison whereof all other things are unnecessary, viz. the *Salvation of the Soul*; yet will hazard that, to gain the World, and put off that to the last and weakest hour, when they can scarce think upon any thing else but pain; and then when 'tis too late, lament their great folly and madness in it.

Thirdly, Meditate on the duties you owe to God for the Creatures, and the uses you are to make of the Creatures ; I shall but name a few : As,

1. To contemplate those glorious Attributes of God, which shine forth in the Creatures, as his Eternity, Omnipotency, infinite Wisdom, and unsearchable goodness to Mankind, in making a World, and all things in it for him, and him for himself ; and that, first, Because it's expressly commanded, *Eccles. 7. 13. Job 37. 14.* 2. The practise of the Saints, *Psal. 77. 11, 12. Psal. 143. 5, 6.* all Gods People, *Psal. 111. 2.* 3. Because it's the end wherefore God made Man, and gave him a reasonable Soul ; not onely that he should barely view the Creatures, but contemplate his glorious Attributes that shine forth in them. There's no skilful Artificer that will take it well to have his skill not taken notice of in the works he doth ; much less will God, and it will exceedingly aggravate mens sin and condemnation at last, that they have so much taken notice of, and admired the works of men, and so little taken notice of the great and glorious Works of God in the

the Creation of this glorious Fabrick of Heaven and Earth.

2. Duty, to learn those good things in the Creatures, which they do teach us in, and by the instinct of Nature: for all the World is but a great School; to teach us the knowledge of God, *Rom. 1. 20. Creatio Mundi Scriptura Dei, Unversus Mundus, Deus Explicatus*, (as one saith well) The whole Creation is a Scripture of God, the Heaven, the Earth, and the Sea.

3. Great Leaves of that Book; the Creatures contained in them, as so many Lines, by which God would read a Divinity-Lecture to us, all the Creatures but a Ladder made of many steps to raise us up to God, and as it were, a pair of Spectacles, whereby we may read God, and the invisible things of God more clearly and plainly, *Jenkins on Jude*.

But *what are those things the Creatures teach us?*

They all teach us Obedience, Love, Unity, and dependance upon God, a desire of freedom from that bondage our sin hath brought upon them.

[1.] They all teach us *Obedience* to God, for they all keep their station in which God hath set them; they all do what God commands them, and leave undone what he forbids them. 1. They all keep their station: the Sun rejoyceth to run its course, the Sea keeps within its Banks, the Earth standeth fast upon her Foundation; onely Man is fallen from it. 2. They do whatsoever God commands them; *Psal. 19. 1. The Heavens declare the Glory of God, &c. the Sea, and the Winds, and all fulfil his Word, Psal. 148. 8.* 3. They leave

leave undone what he forbids them; the Fire burns not, the Sea stands on heaps, the Sun stands still, and goes backward ten degrees; the Fire descends, and the Water ascends at his command; all the Creatures have an ear to hear their Creator, only Man is deaf: Yea, (and mark farther) they not onely obey their Creator, but they obey him in a right manner: For, 1. they serve him only, and not us any further and longer then we serve him; therefore he is called the Lord of Hosts, because all is at his command, to teach us, as to obey him, so him only, and men no further then they obey God. 2. They serve him cheerfully, *Psalms. 19.* The Sun rejoyceth as a Gyant to run his course; and so ought we, for the abundance of all his goodness to us, or else are threatned to serve our enemies in the want of all things, *Dent. 2. 8.* 3. They serve him constantly day and night, and are never weary of doing him service; so neither ought we, *1 Cor. 15. last.* *Be stedfast, unmoveable, &c.* *Gal. 6. 9.* *Be not weary of well-doing, &c.* 4. They serve the Lord freely, by the instinct of Nature; how much more should we by the instinct of Grace. 5. They waste and consume themselves in the service of us, to teach us to spend our selves, and be spent for God.

[2.] They all teach us to love God, as being all fruits and tokens of his love to us; and refuse to love us, if we neglect to love him; the Sun denies its Shine, the Clouds their Rain, and the Earth its Fruits; they teach us also as to love God, so to love others for God's sake, especially those that are nearly related to us; for they generally

ally love those of the same kind, and are very tender over their Mates, and to their young ones.

[3.] They all teach us *unity* amongst our selves, for they all combine and conspire in one, for the good of the whole; they all prefer the good of the whole, above their own particular: the Fire will descend, and the Waters ascend, rather then there shall be a *vacuum* in Nature; though they be of contrary qualities, yet they do not trouble, but help one the other; the Fire warms the Air, the Air preserves the Water, the Water moistneth the Earth; one Element is a good Neighbour to the other, and all to teach us, we should not be hurtful, but helpful one to another, and prefer the publick, before our own private good.

[4.] They all teach us *dependance on God*, for being, and well-being, *Psal. 147. 9, 10. The eyes of all things look up to thee, &c.* To teach us to look up to God, and to have our dependance upon him, for our selves and ours, and to be careful about nothing, *Phil. 4. 7. Matth. 6. 26. to the end.*

[5.] They all teach us a *desire and longing, to be freed from that bondage our sins have brought upon them and our selves*, *Rom. 8. 19, 22.* And shall the Creatures sigh and groan under our burdens, and we not under our own?

A third Duty, is this, To bewail the first sin of ours, which brought such vanity and vexation upon the Creatures: God at first looked down upon all that he had made, and loe it was all very good, *Gen. 1. last.* useful and profitable to man; but no sooner had Man sinned, but all became,

not

not onely vain and unprofitable, but vanity of vanities, and vexation of spirit, *Ecclesl. 1.*

4th *Duty.* Take heed you do not give those affections to the Creature, which are due onely to God, as our Love, Fear, Desire, Delight, Sorrow, Hope, Confidence; for this is to rob God of his Glory and give it to the Creature; that which is expressly forbid, *Col. 3. 1, 2, 3.* therefore to take heed of it: And,

1. To take heed of inordinate love to them, so as to be unwilling to part with them at the call and command of God; for this is to love the Gift more then the Giver; and this is no other then spiritual Idolatry and Adultery, *Col. 3. 5. & James 4. 4.* This also the next and readiest way to be deprived of them, and to have a cross, if not a curse, in them: Besides, if you love them too much, be sure you will grieve the more when they are taken from you, and be made to wish you had never loved them so much, for then you should not have grieved so much, and by both, so dishonour God, disgrace Profession, and bring distempers upon your selves, and therefore love not the World, nor the things of the World, *1 John 2, 15.*

2. Take heed of inordinate fear of them, so as to fear their displeasure, more then Gods, so as to be drawn by them to displease God to please them, because they cannot hurt you or help you without God. *Isa. 51. 12, 13. Who art thou that art afraid of Man that shall die? &c.* and God is able to plague you, not onely here, but to all eternity hereafter; and therefore, saith our Saviour, *Fear not them that can onely kill the body, &c.* And

what saith the Apostle? *Gal. 1. 10. Go I about to please men? if so, I should not be the Servant of Christ.*

3. Take heed of inordinate desire of the Creatures: For consider, 1. they are no way able to satisfie your desires; the more you have of them, the more you will desire of them, *Eccles. 4. 8. Hab. 2. 15. He enlargeth his desire as Hell, and can never be satisfied:* And this is the just Judgement of God upon men, for their inordinate desire of them; and therefore let your conversation be without covetousness. Remember there is nothing can satisfie the desire of the Soul, but God, *Fecisti nos Domine propter te, &c.* Thou hast made us, O Lord, for thy self; and our hearts are restless until they return unto thy self, (saith *Austin*) and therefore. *Isa. 55. 1. Why do you lay out your money for that which is not bread, and which cannot satisfie?* 2. Because it's a sin of a very provoking and pernicious Nature. 1. Of a provoking Nature, being no other then spiritual Idolatry and Adultery, as you saw before, and may further in this, that such Worldlings are said to sacrifice to their own Nets, *Hab. 2. 16.* to make their belly their God, *Phil. 3. 19.* 2. Of a pernicious Nature, that which shuts out God, and all that's good, *John 5. 40. Mark 4. 9. Gal. 5. 17.* and lets in Satan, and all that is evil, *1 Tim. 6. 9, 10.*

4. Take heed of inordinate delight in them, of rejoycing in them, more then in God or without God; for they are all but broken Cisterns, that can hold no Water of Consolation to refresh you in a time of need; they all are but like *Jeb's* Friends,

Friends, miserable Comforters ; that delight and comfort men have in them, is more outward then inward. *Prov. 14. 15.* In laughter the heart is heavy, and all that comfort transitory and vanishing. *1 Cor. 7. 30.* The time is but short, and the fashion of this World passeth away, and usually ends in more melancholly and heavy-heartedness afterwards, and without repentance, in endless torments, *Luke 16. Rev. 18. 7.* *Look how much pleasure as she hath had, so much torment give unto her ;* and therefore, *Jer. 9. 23.* *Thus saith the Lord, Let not the Wise Man glory in his Wisdom, nor the Mighty Man in his Might, nor the Rich Man in his Riches ; but let him that glorieth, glory in this, That he understands and knows me, &c.* For what is all mens carnal Wisdom and Policy without Grace, but Folly ; and all their Might, but Weakness ; and all their Riches, but Vanity ? *Psa. 49. 6, 7.*

5. Take heed of inordinate grief for the loss of them ; God being the Sovereign Lord of his Creatures, he may dispose of them, as seems good to himself ; when he takes away any thing he takes but his own ; and he will never take away any Creature-Comfort, but when he sees it most for his glory and your good ; he never takes away a Temporal, but he offers a better, *viz.* a Spiritual and Eternal Comfort ; and for you to be impatient and discontented, is but to provoke him to take off another ; and therefore take heed of it, because worldly sorrow often brings death ; or if not so, yet makes men more unserviceable to God, to Men, and to themselves : whence that of our Saviour to his Disciples, when

they grieved at the tydings of his short departure from them, *John 14. 12. Let not your hearts be troubled, &c.*

6. Take heed you do not place your hope or confidence in any Creature, either your own, or their Wits, Wealth, Policy, Power, to support, supply, help and comfort you in an evil day: for vain is the help of the Creatures, they are all but helpless helps, they cannot help themselves, much less others; when God shall stretch out his hand against evil doers, then *both he that helps, and he that is helped, shall both fall together, Isa. 31. 3. Prov. 15. 19. and therefore, Psalm 146. 3. Trust not in Princes, and 1 Tim. 6. 17. Trust not in uncertain riches; Trust not in them, because they are uncertain, a Fire may consume all in an instant, or Death may suddenly snatch you away from all, as it did the Rich Fool; and then how will you bewail your folly in putting so much confidence in them, and expecting so much good from them; and therefore take heed of it, and hearken to the council the Psalmist gives you, Psal. 62. If Riches encrease, set not thy heart on them; and pray with David; Turn away my eyes from beholding vanity; O Lord incline my heart unto thy Testimonies, and not unto Covetousness, Psal. 119. 36.*

Creatures

7th Duty. To seek the ~~benefits~~ *benefits*, and use them, so that God may have the Glory, and you the comfort. *How is that? Mark well:*

1. To seek them only in the second place after Spiritual and Eternal Excellencies, *Matth. 6. 33. John 6. 27. This will sweeten and sanctifie all your*

your Temporals, and make them true Blessings unto you.

2. To seek them onely in and by the use of lawful means, for it is infinitely better you should be with ut them, then you to have the curse of God with them, and lose your precious Souls by them.

3. To seek them not for themselves, not for your own selves, for this is to make them your chief good, and set them up in the room of God, but to seek them for God's sake, the Churches sake, and your Souls sake.

1. *For God's sake* : That you may be quickned and enabled by them to serve him the more faithfully, chearfully, and fruitfully, in them, and by them, and for them ; for this is the end wherefore he gives them, that they may be helps, and not hinderances in the Worship and Service of Him, *Deut. 28. 47.*

2. To seek them *for the Churches sake* : That you may be the more able by them to promote Religion, propagate the Gospel, and supply the necessity of the Saints.

3. *For your Souls sake* : That you may both procure and improve the means and seasons of Grace, have the more time and leisure to attend on the Word, holy Conference, Meditation, &c.

In short, If you would have comfort in seeking these outward things, seek them *in Christ, with Christ, and for Christ.*

1. *In Christ* ; See that you have a spiritual sight to them, in and by him.

2. *With Christ* ; That you may have his presence in the use of them.

3. For Christ; That he may have the more glory from you by them.

8thly, and Lastly, Make a spiritual use of them; For this you may observe to have been the practise of the Saints in the Scripture, and of our Lord and Saviour himself, by Corporeal Things, to lead his Hearers to the meditation of Spiritual Things; by earthly, to heavenly Bread and Water, *John 4. John 6.* from the Sowing of the Seed, to mind them of the Preaching of the Word. *Mat. 13. 19.* From the Reaping of the Harvest, to Speak of the last and general Judgment. *Vers. 39.* All to teach us to make a Spiritual Use of the things we see and use, we should imitate him in it; as for instance. In those excellencies we shewed you in the Creatures;

1. From the greatness of the Creatures, we should be led to contemplate the greatness of our God; if they be so great, much more he that made them; *Altior Caelo, profundior Inferno, latior Terra, Marii diffusior, nusquam est, & ubique est,* (saith Bernard); He is higher then Heaven, lower then Hell, broader then the Earth, wider then the Sea, no where, and yet every where, *Isa. 40. 12, 15.*

2. From the multitude of the Creatures; we should be led to consider the honour of the Creator. If a Kings Dignity consist in a multitude of Subjects, and a Fathers Honour in the multitude of Children, how infinite must the Dignity and Honour of God be, that hath so many Subjects, and Servants, and Sons, as there be Creatures in Heaven and Earth.

3. From the variety of the Creatures, we should be

be led to contemplate the wisdom of the Creator. *Psal.* 104. 24. *O Lord, how manifold are thy works: in wisdom hast thou made them all: the Earth is full of thy riches: Rom.* 11. 33. *Oh the depth and riches of the wisdom of God, &c.*

4. From the beauty of the Creature; we should be led to think of the infinite and incomprehensible beauty of God, who puts all this beauty in the Creatures, and therefore must needs have it infinitely in himself.

5. From the admirable structure of the Creatures; we should be led to consider the infinite knowledge of God, and the wonderful power of God, as *Moses*; *Exod.* 15. 11. *Glorious in holiness, fearful in praises, doing wonders*; and *David*, *Psal.* 136. 4.

6. From the secret and hidden virtues of the Creature; we should be led to contemplate the admirable perfections of God, who hath put so many perfections into the Creature; he must needs be most perfect in himself, from whom all others come, *James* 1. 17.

Lastly, From the Sympathy and Antipathy in the Creatures; we should be led to consider of the Sympathy between Christ and his Members, and Antipathy between the Seed of the Woman and the Serpent.

Therefore should you meditate on these things in the World, and the Creatures of it, that God may have his glory in them, and you the comfort of them, and whilst you live in the World, may be enabled to live above the World, and mind, and prepare, and fit for a better World.

CHAP. VIII.

The last Head of Meditation is, concerning the Good and Evil Angels, by which God governs the World.

THAT God governs the World not onely by men, (as Magistrates and Ministers) but also by Angels good and bad, is evident out of the Scripture.

1. That good Angels are imployed for the good of God's Church and People, you may see clearly, *Heb. 1. last. Are they not all Ministering Spirits? &c.* And *Dan. 10. 13, 14.* As it was the Angel *Gabriel* that withstood the Prince of *Persia*, so the Angel that led *Israel* into *Canaan*; as you may see by comparing the 20th, with the 31st Chapter of *Exodus*.

2. That he useth the Evil Angels in the Government of the World, for the punishment of wicked men, you may see *Job 1. 6, 7.* *1 Kings 20. 20, 21, 22.* To begin with the Good Angels,

First,

First, Of the Good Angels.

Self. 1. In and about them, to take notice and meditate on these things, What they are in their Nature, What their Offices, And what our duties are in respect of them.

1. What they are; they cannot be perfectly defined, only generally described, as the Scripture holds them forth, thus; Spiritual Substances, created in the beginning very good; and Blessed, excelling all other Creatures; in their Endowments, such as keep their first estate, and are still attending upon God. 1. That they are Spiritual Substances, is evident *Heb. 1. 14.* 2. That they were created in the beginning, is clear *Col. 1. 16.* 3. That they were created perfectly good, and blessed, *Gen. 1. last.* 4. That they excel all other in their Endowments, *Ephes. 3. 10.* They are called Principalities and Powers. When the Scripture would express the excellency of a Person or Thing, it useth to do it by the excellency in Angels, *2 Sam. 14. 7. My Lord is as an Angel of God, 1 Cor. 13. 1.* 5. That they keep their first state, *Jude 6.* 6. That they continually attend upon God, *Dan. 7. 10. Mat. 18. 10.*

2. To take notice what their Office is, *Heb. 1. 7. Who makes his Angels Spirits, and his Ministers flames of fire;* so much the word Angel imports, *Angeli vocabulum, nomen officia, non natura;* the name of Angel points out their Office, and not their Nature; their Nature is to be Spirits, but their

their Office is to be Angels, or Ministers, or Messengers.

Q. 1. *But to whom do they discharge this Office, and what are their Offices?*

A. They minister to God, and Christ, his Church and People.

1. To God; in continual adoring and worshipping him, praising and giving glory to him, *Isa. 6. 3. Holy, Holy, Holy, Lord God of Hosts, Luke 2. 14. Rev. 5. 12.* They minister to God and Christ, by standing continually in his presence, to know and do what-ever is his will and pleasure, *Psal. 103. 20, 21.*

2. For Christ; they give him the same worship they do unto God, *Let all the Angels of God worship him;* and were all along at his command and service, attended on him in his Birth, Life, Death, Resurrection, Ascension, and shall, at the last day, in his coming to Judgement; as you may see clearly in reading the Gospel, *Luke 1. 13. & 22. 43. & 24. 5, 6. Acts 1. 10, 11. Mat. 8. 38. & 13. 49.*

3. They minister to the Church and People of God, in Life, and Death, and after Death.

1. In Life: They Minister both to the welfare of their Bodies and Souls, in watching over them, and protecting them from evil, *Psal. 34. 7. Psal. 91. 10, 11.* instructing and directing, quickning, encouraging, and comforting them in that which is good, *Dan. 8. 16, 17. Dan. 9. 12. Gen. 24. 7. Gen. 32. 1. Isa. 6. 6, 7. Rev. 22. 9.*

2. In Death: They are about their Beds, refresh them in their Sufferings, as they did Christ in his Agonies, stand ready to receive their Souls,
and

and to carry them (as they did the Soul of *Lazarus*) into *Abraham's Bosom*, *Luke* 16.22.

3. After Death : They watch over their Bodies, as *Michael* the Arch-Angel did over the Body of *Moses*, *Jude* 9. And at the last day they shall open their Graves, and bring out their Bodies, and secure them from the fire, that it shall not hurt them, as they did those three Children in the Fiery Furnace, *Dan.* 3. And whereas the Devils will then be most raging, the good Angels will restrain them, and stop their mouths, as they did stop the mouths of the Lyons, when *Daniel* was cast into the Den ; after this, they will gather together all the Elect from the four quarters of the Earth, *Mat.* 24.31. and separate them from the Reprobates, *Mat.* 13.40. Take them up into the Clouds, to be Accessors with Christ in Judgment on the wicked World, *1 Cor.* 6. 1. and joyne with them in praising God, *Rev.* 4.9, 10. & *Rev.* 5. 11, 12. & 7.9, 10.

Q. 2. What are our duties in respect of the good Angels ?

A. These are many and weighty, though little known, and less practised by the most ; and therefore mind them well.

1. To admire the wonderful love of God, in honouring us with such glorious and blessed Guardians ; not only vouchsafing his own protection, and the protection of his Son and Spirit, but also of his blessed Angels ; Is not this matter of admiration ? what are the Angels, but the most glorious Creatures in the World, the glorious Courtiers of Heaven ? No Prince on Earth hath so glorious a Guard, as every Saint, even the poorest hath,

bath, every day and night, and therefore to be still admiring and adoring this wonderful love of God, and say, Lord, what is Man, and I among the Sons of Men, that thou shouldest honour me so far, as to give thy Angels a charge to minister to me, and watch over me every day and night.

2. To glory in this priviledge, above all other priviledges in the World, that we have such high and excellent Creatures to minister to us, and to be our Guardians. If men have a great and long Train at their heels, of great and Noble Persons, in Silk and Satin, and Golden Chains, how do they run after them, and gaze upon them; whereas, alas, all this bravery is but beggery to the Glory of those that wait upon the Saints; they have higher and more glorious attendance, those noble and glorious Courtiers of Heaven: men need a fair day, and a clear Sun-shine, to discover their bravery, or half the shew of it is lost; but now nothing can darken the glory of the Saints attendance; Mat. 28. 2, 3. *And behold, there was a great Earth-quake, for the Angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it; his countenance was like Lightning, and his Raiment white as Snow.*

3. Take heed you do not injure any, the least of God's Saints, the poorest, meanest, most contemptible of them: Why? Because they have the glorious Angels to wait upon them, and minister unto them; Mat. 18. 10. *See that thou despise not one of these little ones, for I say unto you, the Angels behold the Face of my Father.* Why should any think them unworthy of their compa-

ny and countenance, when the greatest Angels think them worthy of their attendance and service; if any wrong them, the Angels will certainly right them. When the *Sodomites* rose up against *Lot*, the Angel smote them with blindness, and rescued *Lot* out of their hands. If *Balaam* go about to curse God's *Israel*, an Angel stands in the way with a drawn Sword to withstand him; If proud *Sennacherib* threaten to destroy *Hezekiah* and his People, an Angel goes forth and slayes, in one night, a hundred eighty and five thousand in his Army. And therefore take heed of wronging any of them any way.

4. Be quickned hence to honour and serve that God more chearfully, that hath so highly honoured and encouraged you in the service of him, as to appoint the Glorious Angels to attend upon you in it; shall they that are so high and holy above us, stoop so low as to attend upon us, and Minister to us, at God's command, and shall not we, who are so inferior to him, readily do service to him, who is so high above us, and hath no need of our service, and whose service cannot any way reach to him, but only to our selves? And when our honour and happiness is wrapt up in it; what a shame were this, and what an aggravation will this be upon all idle Servants at the last day!

5th Duty, To carry our selves so, as we may enjoy the benefit, sweet, and comfort of this glorious and blessed Priviledge, the Ministration and Service of the Angels.

Q. *How is that?*

A. Mind well, it consists in these Particulars.

1. To

1. To take more notice of this glorious Privilege then ever you have done : If you have been ignorant and heedless of it heretofore, take the shame of it, and labour to get a more distinct knowledge of it, and get your Faith confirmed and established in it ; for is it not a foul shame, that such glorious Spirits should take notice of us, and minister to us, and we take no notice of them.

2. To see that you be such Persons as God hath given his Angels a charge over. *Who are they ?* 1st. Such as fear the Lord, *Psalms* 34. 7. 2ly, Such as keep in God's Wayes, the wayes of his Commandments, *Psalms* 91. 1. 3ly, Such as continually pray to God for their direction and protection, as *Abraham's* Servant did, *Gen.* 24. 7. and the *Israelites*, *Numb.* 20. 16. 4ly, Such as are Heirs of Salvation, for they minister only unto such, *Heb.* 1. last.

3. To carry your selves reverently in their presence, and take heed you do nothing that should offend and grieve them ; whence that, *1 Cor.* 10. 11, 12. A Woman ought to cover her Head, because of the Angels ; that is, (as *Mr. Perkins* sayes) not onely in respect of God's Ministers, but the Angels ; and not without great reason. 1. Because they are present to observe our carriage in all the Service of God. 2. Because they are Holy Spirits, and cannot indure to see any unholy or unclean behaviour.

4thly. To imitate the Blessed Angels, especially in these four things, 1. their *Humility*, 2. *Piety*, 3. *Charity*, 4. *Alacrity*. 1. Their *Humility* ; Though they be glorious Spirits, yet they are content to stoop to the meanest Servants of God ;

God; at God's Command they came down from Heaven to bring glad tydings of Salvation to poor Shepherds, are willing to wait on those that are despised of men, *Mat. 18. 10.* how much more should we stoop to one another, and serve one another in love: see the command, *Rom. 12. 3. 16.* 2. To imitate them in their *Piety*; They are God-like, Holy, as he is Holy, therefore called the Holy Angels; *Mark 8. 38.* And we are commanded to be Holy, as God is Holy, *1 Tim. 1. 15.* They seek not their own Glory, but the Lords, *Isa. 6. 3.* And so we are commanded, *1 Cor. 10. 31.* They stand ready prest to know and do the Will of God, *Psal. 103. 21.* And we are commanded, *Titus 3. 1.* Be ready to every good work. They do it also zealously, *Dan. 9. 21.* He makes his Angels a flame of Fire; and this we are commanded, *Rev. 3. 19.* Be zealous, and amend. And they do it constantly, *Matth. 18. 10.* And we are commanded, *1 Cor. 15. last.* *Be steadfast, unmoveable, alwayes abounding in the Work of the Lord, &c.* *Gal. 6. 10.* *Be not weary of well doing*; And all this is no other then what we are taught to pray for in the Lords Prayer, in these words, *Thy will be done on Earth, as it is in Heaven*; That is universally, sincerely, chearfully, constantly. 3. In their *Charity*; They not only love one another, but they love us; and in love to us, they are content to stoop to any Service, wherein they may express their love to us, how much more should we love one the other, and (as the Apostle exhorts) serve one another in love, and the rather, because it is the express command of Christ, and he hath given himself an

Example

Example of it, and made it the chief character of a Disciple of his, *John* 13. 35. 4. To imitate them in their Joy; They rejoyce continually in the Glory of God, the Exaltation of Christ, the Conversation of Sinners, the Salvation of Souls, the Glorification of the Saints, together with themselves; how much more should we rejoyce in these things, seeing the benefit redounds not so much to them as to us?

6th Duty: Not to fear the malice and rage of the Evil Angels; for however the Evil Angels endeavour to do all the mischief they can to the Godly, and God permits them to do it to wicked men, *Psal.* 78. 49, 50. and sometimes to afflict the Godly, *Job* 1. 6. yet here's our comfort, All the Godly have the Good Angels to protect them, that they cannot hurt them as they would; however Evil Angels may have a permission from God to do them evil, yet the Good Angels have alwayes a Commission from God to do them good, *Psal.* 103. to the end. And the power of Good Angels is more and greater then of the Evil, they having lost much of it by their fall, and therefore not so much to fear them. A King that hath his Guard about him, fears no danger; how much less should we, who have, though not of men, yet a Guard of Angels, *2 Kings* 6. 16.

7th Duty: Not slavishly to fear Death, but to wellcome it whensoever it comes, seeing it is the last Office the Angels do for the Saints here to attend on their Death-beds, and take the care of their Souls, and carry them after Death to the Spirits of Just Men made perfect, *Luke* 16. 22. *Heb.* 12. 22.

Lastly,

Lastly, Remember still to return God the Glory of this Glorious Priviledge, the enjoyment of the Ministry of Angels, and all the good and comfort you have reapt by it ; The Shepherds (*Luk. 2. 20.*) having heard of the glad tydings brought by the Ministry of Angels, they returned glorifying and praying God, but not the Angels ; the Angels ought to have their due reverence and respect for their Ministry, but we are to give the honour and glory of it only to God : Thus *Daniel 6. 12.* and *Peter, Acts 12. 11.* they did not ascribe the deliverance to the Angels, but unto God that sent his Angels. And great cause have we to glorifie God in, and for their Ministry.

1. In respect of the great honour God conferreth on us, in vouchsafing such honourable Guardians to us.

2. In respect of the great good that comes to us by them ; not only in protecting us from those evil spirits which rule in the Air, but the quickning and leadings, to the following and guidance of his ever blessed Spirit of Grace.

3. Because they are only instruments in God's Hand, it's God alone is the Author of all the good we receive by them. Make these uses of the Ministry of Angels, and you will be sure to reap much benefit and comfort by it, and to have them still to attend upon you, and minister to you in Life and Death, and after Death. 1. In Life ; to preserve you from evil, and to encourage you in that which is good, to comfort you in, and deliver you out of trouble. 2. In Death ; to stand about your Beds, and keep off the evil Spirits, and chear up your own Spirits, *and you*
I
against

against the terrors of Death; and as soon as your Soul shall be separate from the Body, to carry it to the Spirits of Just Men made perfect; And, 3. after Death, at the last and great Day, to open your Graves, and bring out your Bodies, and take them up into the Air to be Accessors with Jesus Christ in judgment on the wicked World, and after that to conduct you into Heaven, there to be for ever with the Lord, and with them still glorifying God the Father, for God the Son, by God the Spirit, to all Eternity. *Amen.*

Secondly, For the Evil Angels and Devils.

Self. 2. In and about them, to take notice of, and meditate on these things: 1. *That there are such.* 2. *What they are.* 3. *How they became such.* 4. *What their punishment.* 5. *What their Office or Work is.* 6. *What their Properties or Qualities are.* Lastly, *What our duties are in respect of them.*

1. *That there are such evil Spirits or Devils,* is abundantly manifest by the testimony of the Scripture; and their frequent Temptations, Apparitions, Possessions and Dispossession, the Scripture often mentions, in the Old & New Testament. In the Old, we read that the Devil was a lying spirit in the mouth of the false Prophets, *1 Kings 22.* and that Satan stir'd up David to number the People, *1 Chron. 21. 1.* and how he afflicted Job, *cap. 1.* and that he stood at the right hand of Joshua to resist him, *Zach. 3. 1.* In the New Testament, we read how he tempted Christ, *Mat. 4.* and how

Christ

Christ cast him out of many posselt by him; as for those Atheists and Epicures that question it, they have, some of them, been forced to acknowledge it here to their horror and terror ere they dyed; if they do not here, they shall hereafter; *Qui non credunt, sentiant*, they shall find and feel it hereafter, that Hell is no Fable; and the Devils are no Nominals, but Reals; not imaginary, but afflicting Spirits, Spirits ordained for Vengeance; tempters of men here to sin, and tormentors hereafter for sin.

2. *Take notice what they are*; This you may understand by the several names given to them in Scripture: as, 1. in respect of their nature, they are called Spirits, i. e. Spiritual Substances, or Substances without a body, whereby they are distinguished from the Souls of Men that are united to their Bodies, 1 Kings 22. 21. *Matth.* 18. 6. *Luk.* 10. 20. 2. In respect of their corrupt nature, they are called Evil Spirits, *Luke* 8. 2. 1 *Sam.* 18. 10. 1 *Job.* 3. 12. 3. They are called *lying Spirits*, 1 Kings 22. 22. and *unclean Spirits*, *Matth.* 10. 1. 4ly, In respect of their great knowledge, they are called *Acquiesce*, or *Assuents*, *Levit.* 17. 7. 1 *Cor.* 10. 20, i. e. Understanding Spirits, which we read, or Devils; though they be more fitly called Devils, because they are continually doing evil. 5. In regard of their Pride, Power, and Dominion in the World, they are called *the Prince of the Air*, *Ephes.* 2. 2. and *the Godd of this World*, 2 *Cor.* 4. 4. 6. In respect of their Properties, he is called *the Tempter*, because continually he is tempting to evil; and *the Deceiver*, because he alwayes deceives men in the promises he makes;

and *Accuser*, because he is still accusing God to Man, and Man to God ; and *the Destroyer*, because he is still plotting and practising ruine and destruction unto Souls, *1 Pet. 5. 8.* So as put all together, the Devils are evil and wicked Spirits, abounding in knowledge and power to do mischief, still tempting to sin, imployed about, delighting in nothing else.

3. *How became they such evil Spirits ?* For the understanding of this, you are to take notice ;
 1. That they were by creation good, and as good every way as the Elect Angels, as Understanding, Wise, Pure, Potent, every way equal, and no way inferior to the Good Angels, *Gen. 1. last.*
 2. Though they were created good, and as good as the Elect Angels, yet they voluntarily fell from this good Estate, and became as evil as they were good, *John 8. 44. Jude 6.* The Angels that left their first estate, &c. The cause of their fall was their sin, *2 Pet. 2. 4.* God spared not the Angels that sinned, but cast them down to Hell, &c. What their special sin was, is not clearly revealed in the Scripture, but probably conceived to be their pride, from that place, *1 Tim. 3. 6.* where he adviseth, That a Minister should not be a Novice, lest being lifted up with pride, he fall into the condemnation of the Devil ; implying, that their sin was either pride, or mixed with pride.

4. *What their punishment is ;* And this consists in two things. 1. The great corruption of their Nature, whereas by Creation they were very good and holy ; by their fall they became extremely evil, and the greatest enemies to holiness, where-

whereas by Creation they had the Knowledge of God's whole Will, and an actual conformity to it; by their fall they were deprived, though not of their Natural, yet of their Supernatural Knowledge, and all Sanctified Knowledge; and this Knowledge they have now, it is accompanied with an implacable hatred of God, and obstinate impenitency, and final desperation. The second part of their punishment is, The Curse of God, or the Infinite and Eternal Wrath of God, which *St. Peter* lays down in four branches; Having sinned, 1. They were cast down, *viz.* out of Heaven. 2. Cast into Hell. 3. Under everlasting Chains of Darkness. 4. Reserved to the Day of Judgement, for the full pouring out of God's Wrath and Vengeance upon them. In the interim, they are permitted to come out of that local place of Hell, and to walk up and down in the World, for the punishment of the wicked, and the exercising of the Godly.

5. *To take notice what their Office and Work is;* And that is, To be a Tempter, an Accuser, a Tormentor; these three the Devil is continually exercised in. 1. He is a continual tempter unto sin, and therein behaves himself as a subtil Serpent, and discovers himself to be that wicked One. 2. He is a continual Accuser of God to Man, and Man to God, and one Man to another; and therein shews himself to be a Deceiver, and a Murderer, and the Father of Lies, *John* 8. 44. 3ly, He is a continual Tormentor and Troubler of men for sin; and therein shews himself a Fiery Dragon, and a Roaring Lion, and *απολλοος*, the Destroyer of Souls; this work God permits

him to be employed in, in a double respect. 1. The Wicked; and, 2. the Godly; to punish the one, and exercise the other. 1. To punish and plague the wicked. 1. In their Souls; and that 1. by giving the Devils power to tempt them to sin, and prevail over them by his temptations, as over *Ahab's* false Prophets, *1 Kings* 22. 22. 2ly, By giving power to them, to vex and to terrifie their Consciences, *1 Sam.* 16. 14, 23. An Evil Spirit was sent to vex *Saul*; and *Psalms* 78. 49. Evil Angels were sent to vex and terrifie the *Egyptians*. 2. To punish them in their bodies, by giving leave to the Devil to possess them and torment them, rend and tear them in pieces, as History tells us he hath done the bodies of many wicked Hereticks, Blasphemers, and Apostates; and at last to carry them to Hell, as he did *Dives*, *Luke* 16. Then, 2ly. their Office is to exercise the Godly: 1. Sometimes in their Bodies, by afflicting them, as he did *Job's* Body, *Job* 2. 7. 2. In their Souls, by suffering Satan to tempt them, and trouble them, though not finally prevail over them, as over the wicked; however Satan sought to winnow *Peter* like Wheat, yet Christ prayed that his Faith should not fail, *Luk.* 22. 32. Though he buffeted *Paul*, yet God promised his Grace should be sufficient for him, *2 Cor.* 12. 7, 9.

6. *What their Properties and Qualities are:* They are very Knowing, Subtil, Powerful, Wicked and Malicious Spirits.

1. For their *Knowledge*; That must needs be very great. 1. In that by creation they were like to the good Angels in Knowledge. 2. Their knowledge since hath been much increased by the long

long experience they have had of all God's Revelations and manifestations in the World, *Job* 1. 8, 9. But yet however they know so much, and more of God than others, yet they know not mens hearts, but only by conjecture, for 'tis only God's prerogative to be the searcher of the heart, *1 King* 8. 39. Neither do they know what the Grace of Regeneration is, nor what the comforts of the Spirit are, for these are props to the Elect.

2. For their *Subtily*; we read of the Wiles of Satan, *Ephes.* 6. and the Depths of Satan, *Rev.*

3. This subtilty of theirs, appears in these Particulars. 1. In the observing every ones Constitution, and Disposition, Place, Employments, Endowments, suiting his temptations accordingly.

2. In that he maketh choice of the fittest Instruments to accomplish his designs, and thereby hath prevailed over the wisest men, as *Adam* and *Solomon*.

3. In transforming himself sometimes into an Angel of Light, insinuating his suggestions under a shew of the motions of God's Spirit,

and making men to believe such Vices to be Vertues, and such Vertues to be Vices. 4. His subtilty appears, in beginning with the lesser, and then greater temptations, and reserving the greatest and strongest, for the last and weakest hour.

3. For their *Power*; They are stiled Principalities, Powers, and Dominions, *Ephes.* 6. 12. and the Devil is called the *strong man armed*, *Luke* 11. 21. and a *roaring Lion*, *1 Pet.* 5. 8. a *great red Dragon*, *Rev.* 12. 3. the *God of this World*, *2 Cor.*

4. 4. That he is so powerful, appears, 1. In that he can hurry their Bodies up and down in th:

Air, as he did Christ, *Matth.* 4. 6. *Luke* 8. 29,

2. In that he can make them to be as dead, as he did the

daughters of *Sidon*, *Matth.* 23. 29. and the cities of *Galilee*, *Luke* 10. 13.

3. In that he can make them to be as alive, as he did the

daughters of *Sidon*, *Matth.* 23. 29. and the cities of *Galilee*, *Luke* 10. 13.

4. In that he can make them to be as dead, as he did the

33. 2. In that he can raise Tempests, *Job 1. 16, 19.* 3. In that he can bring Distempers on the Body, and on the Mind, *Luke 13. 16. Luke 9. 31.* 4. In that he can overthrow Houses and Buildings, *Job 1. 18.* 5. Break Chains and Bars, *Mark 5. 4.* 6. Stir up Humors of Lust and Choler, as in the *Sodomites*; any thing that is within the compass of Nature, or may be done by natural means: But yet here's our comfort, though he be so strong, Christ is stronger, *1 John 4. 4.* and he hath bruised his Head, spoiled Principalities and Powers; he hath so limited his Power, that he cannot do what he would; as for instance, 1. He cannot work Miracles, that is, such things as are above, and contrary to Nature, for that is God's Prerogative; it's true, he may counterfeit them, as he did by the *Egyptian Sorcerers*, but not work any true Miracle, that being proper to God; whence the *Egyptian Sorcerers* were forced to say of those true Miracles God did by the hand of *Moses*, *This is the Finger of God*, *Exodus 8. 19.* 2ly, He cannot force the Will of Man, for this is contrary to the Nature of the Will to be forced; and therefore they wrong the Devil, that lay the blame of their evil practises on the Devil, for he could never force them to sin, without their consent; he must have a double commission, first from God, and then from men, before he can draw them into sin. 3. He cannot do any thing that naturally he hath power to do without the Lord's Permission, for he could not touch *Job's* Body, until the Lord gave him leave, *Job 2. 6, 7.* nor so much as enter into the Swine, till Christ gave him leave, *Mat. 8. 31.*

4. For his *wickedness*; He is extremely wicked, whence he is called *ὁ κακός*, that wicked one, so called, to note his special wickedness; as God is stiled the *Holy One*, to note his perfect Holiness, so the Devil the *wicked One*, to note his perfect wickedness, *Mat. 13. 19, 38.* *1 John 2. 13.* & *5. 18.* And justly is he so called; 1. Because he is so in his own nature, full of nothing but wickedness: It's true, God at first created them holy and good, but by their fall they deprived themselves of that original Righteousness, and filled themselves with all unrighteousness; they were by creation, Spiritual Excellencies, but by their fall they became *πνευματικὰ τὰ κακά*, *Spiritual VVickednesses*, *Ephes. 6. 12.* 2. Because they are the Authors of all wickedness in men; he is a Lyar, and the Father of it; a Murderer, and the Father of it, *John 8. 44.* All sin hath its rise from Satan, either in whole or in part; the first sin that ever was committed in the World, was by his instigation, *Gen. 3. 1, 2.* and whatsoever sin is still conceived or committed by any creature, the Devil has some hand in bringing it to pass; whence sins are called the Works of the Devil, *1 John 3. 8.* because he works together with men, and hath a hand one way or other in drawing men to sin, as *David* to number the people, *1 Chron. 21. 1.* and *Ananias* and *Saphira* to lie unto the Holy Ghost, *Acts 5. 3.* But yet here still remember, though the Devil hath a hand in every sin, it doth not excuse the sinner, because however he tempts, yet he cannot compel to sin, only perswades to it by Arguments: for every man is tempted, when he is drawn aside by his own
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lusts and inticed, *James* 1. 14. It's first, a wicked heart that is the Mother, and then the Devil the Father that begets and helps to bring forth sin.

5. For their *Malice*; This is not less, but rather greater then their power, and the chief part of their wickedness; hence it is called the Great Dragon, and the Roaring Lion, which of all Creatures are most cruel, and καλίστην, the Adversary, *1 Pet.* 5. 8. the Enemy, *Matth.* 13. 39. The Enemy, because he is the greatest and most universal Enemy to God and Man, and all the Creatures. 1. And principally to God, by labouring what he can to ungod him, and set up himself as God in the World, and requiring others to adore and worship him as God, continually blaspheming God, and stirring up his Children to do evil, *Rev.* 16. 9, 11. 2. The greatest Enemy to man, seeing his malice cannot reach so high as God, therefore (like the Panther, of whom it's storied, he will fly upon the Picture of Man) he will bend his utmost malice and rage against man, who was created after the Image of God, and had a Redeemer vouchsafed to him, and not to them. 3. The greatest Enemy to all the Creatures for God's sake, and Man's sake, so that he would destroy them all, were it in his power, and God did not restrain him; seeing he cannot do the mischief he would to them, he will vex them and torment them what he can, as he did the poor Swine whom he carried headlong into the Sea. Above all, he is the greatest Enemy to Jesus Christ, because he took the Nature of Man, and not of Angels, and came into the World to rescue Man out of his power; and as to Jesus Christ, so to all the Saints, because

because they are brought out of his Kingdom, into the Kingdom of Jesus Christ ; therefore as *Pharaoh* pursued the *Israelites* when they were got out of his Land, so the Devil doth the Saints when they are got out of his hands, with all the rage he can, seeing he cannot keep them from Grace, he labours to keep them from the comfort of Grace, seeing he cannot keep them out of the way to Heaven, he labours to discourage them in the way thither what he can.

7thly, *Take notice what our duties are in respect of these evil Spirits ; As,*

1. To tremble at the severity of God against them, in casting them off for ever ; and to adore the lenity and mercy of God to us, in vouchsafing a Redeemer unto us, when he did none to the fallen Angels.

2. To take heed of all sin, especially those sins which resemble men to the Devil, as Pride, Envy, Malice, Lying, Slandering, false Accusing of others, tempting others to sin, and hindering others from Good ; for these you may find in the Scripture to be the sins of the Devil, especially the last, *Acts 13. 10. Thou Child of the Devil, thou enemy of all Righteousness, wilt thou not cease to pervert the right ways of the Lord?* said Paul to *Elymas*.

3. To search and see whether you are under his Power and Dominion, yea or no ; for all Men and Women are so by Nature, as you may see, *Eph. 2. 2. 2 Tim. 2. last.* whence he is called the Prince of the Air, *John 14. 30.* and the God of this World, *2 Cor. 4. 4.* because he rules like a Prince, or rather like a Tyrant ; and governs like a God, or rather like a Devil, as he is, in all wicked men, hold-

holding them, and leading them like Bears by the Snout, like Dogs in a Chain, and hath them (as the Centurion had his Servants) at his beck and command, to commit any wickedness, for Honour, Profit, and Pleasure in the World. Now for the signs and characters of such as are under his power, the Scripture gives amongst others these: 1. Wilful blindness, when men shut their eyes against the Light, and refuse to see sin to be sin, and duty to be duty, because they are loth to leave the one, and do the other, *John* 3. 19. 2 *Cor.* 4. 4, 5. 2. Impenitency in a course of sinning, 2 *Tim.* 2. 24, 25. when men give up themselves to the service of Sin and Satan, and will not be reclaimed from it, *Rom.* 6. 16. *John* 8. 34. 3ly, Security and senselessness of God's displeasure, because he lets them alone in their evil courses, and does not presently punish them, *Luke* 11. 21. where all things are at peace, there the strong man keeps possession, *Psalms* 50. ver. 18. to the end. 4. And principally Derision, Opposition, and Persecution of Righteousness and Holiness in others, *Acts* 13. 10. These are the black marks of Satans dominions in men.

4th Duty. Be perswaded speedily in the use of the means to get out of his Dominions, because so long as you are under the power of Satan, you are under the power of Sin, and the power of the Law, and the power of the World, and the power of Death, Judgement, and Hell. 1. Of Sin, *Rom.* 6. 12. 2 *Tim.* 2. last. 2. The power of the Law, both the rigour and the curse of it, *Deut.* 27. last. 3. The power of the World, 1 *John* 4. 5. 4. The power of Death, and Judgement, and

and Hell, *Rom. 6. last. Eccles. 12. end. Heb. 9. 27. Psal. 11. end. Psal. 9. 17. The wicked shall be turned into Hell*; and therefore in all these respects to labour speedily to get out of his Dominions. To this end,

1. Be willing to be convinced of this truth, That all men naturally are under the power of Sin and Satan, for it's that which the Scripture speaks expressly, *Ephes. 2. 2.* and this is the first work of the Spirit in the conversion of a sinner, *Jobn 16. 8.*

2. Labour to be sensible of, and humbled under the sad condition of being in vassallage and slavery to Sin and Satan; thus those Converts were, *Acts 2. 37. They were pricked in their hearts, and cryed out, Men and Brethren, &c.* That you may be the more sensible of it, and humbled under it, consider, it's the saddest of all other conditions, so, as the condition of the *Israelites* under *Pharaoh*, and Gally-slaves under the *Turk* or *Pope*, is little or nothing to this; that being only of the Body, this of the Soul; that a sensible slavery, this an insensible, until God make them sensible; that an unwilling slavery, but this men are most forward to, and delight in, until the Lord come in and over-power their wills, and of unwilling, make them a willing people in the day of his power, *Psalms 110. as he did them, Acts 2. 37.*

3. Take notice of him, who was appointed and annointed by God the Father to rescue you out of his power, viz. the Lord Jesus Christ, *Isa. 61. 1.* He hath destroyed Death, and him that had the power of Death, *Heb. 2. 14.* and hath destroyed
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the works of the Devil, 1 *John* 3. 8. to lay hold on him by a lively Faith, and that Ransom he hath paid for your Redemption, *Ephes.* 1. 7. 1 *Job.* 1. 7. *Acts* 16. 31. *Believe in the Lord Jesus Christ, and thou shalt be saved.*

4. Be willing to cast off the service of Sin and Satan for the future, and to give your selves only and wholly to the service of Jesus Christ, *Rom.* 6. 16, 17. Sin is the ~~snare~~ and the chain by which the Devil holds men in ~~the~~ power, and repentance breaks that snare and chain, and sets them at liberty, 2 *Tim.* 2. *last.* *Acts* 3. 19. *Repent, that your sins may be blotted out, &c.*

5. Wait constantly on the Ministry of the Word; the means he hath appointed to turn men from Darkness to Light, and the Power of Satan to God.

Lastly, Go unto God by earnest and constant Prayer for his Spirit, to make his Word effectual for the translating you out of the Kingdom of Darkness, into the Kingdom of his dear Son, *Col.* 1. 13.

5th Duty. If you find that you are such as have been rescued and redeemed by Jesus Christ out of the power of Satan, which you may know farther by this; if you are such as truly believe in Christ, and are sanctified by Christ, *Acts* 26. 18. and labour to crucifie the flesh with the corruptions and the lusts, *Gal.* 5. 24. and are not conformed to the World, *Rom.* 12. 2. but walk in a contradiction to it, get victory over it, 1 *John* 5. 4. then your duties are such as these: Continue to bless God for it, and rejoyce in it above all your rejoycings; not slavishly to fear his Power, Malice,

Rage

Rage for the future ; and to carry your selves so ; as still to be preserved from being hurt by him.

1. To be continually blessing the Lord Jesus Christ for rescuing us out of the power of Satan, as the Saints have done before us, *Psal.* 86. 12, 13. *Psal.* 103. 1. the Apostle, *Rom.* 7. *last.* 1 *Cor.* 15. 55. and to bless him not only for our selves, but others, *Rom.* 6. 17, 18. and the rather, considering we were by ~~under~~ under the power of Satan as well as others, nothing but his own Grace that rescued us, and pluckt us out of his snares ; to bless God that hath and doth so wonderfully preserve us from the power, malice, and rage of Satan and his Instruments : Is it not wonderful that we should lie down in peace, and sleep in peace, and arise in peace, and walk up and down in peace, and injoy so much peace and quiet in the midst of so many Devils, and devilish minded men, the safety and preservation of the three Children in the Fiery Furnace ; of *Daniel* in the Lions Den ; of *Jonah* in the Whales Belly, was wonderful ; and truly, no less wonderful is it that we injoy our lives, and the comforts of it ; so many precious priviledges for Soul and Body, in the midst of so many Devils and devilish minded men ; and the rather, considering not only their great power, but their great number, malicious nature, deep subtilty, and continual activity to plot and practise mischief ; we can never be enough in blessing God for his great Mercy and Goodness to us, in restraining and preserving us from the power, malice, and rage of the Devil and his Instruments.

2. As to bleſſ God, ſo to rejoyce in this privilege we have by Jeſus Chriſt, of being reſcued out of his power, and being preſerved in and under all our fears and dangers, as the Apoſtle, *Rom. 8. 33.* and not without cauſe; you know how poor Captives rejoyce, when they are reſcued out of cruel and oppreſſing hands of *Turk* and *Pope*; and how poor condemned Malefactors rejoyce at the news of a Pardon, how much more ſhould we that the Lord Jeſus Chriſt hath reſcued us from the vaffallage and ſlavery to Satan, and procured a Pardon for all our ſins; this ſhould make us rejoyce, and again rejoyce, *Phil. 4. 4.* rejoyce evermore, *1 Theſ. 5.*

3. Not to fear him too much, ſo as to be kept from duty, or drawn into ſin by him; for this is to worſhip the Devil inſtead of God, and to provoke God to leave you unto his power, and therefore to take heed of ſeating him with ſuch a ſlaviſh fear as to be kept from duty, and to be drawn into evil; remember and conſider well, however the Devil be full of ſubtilty, malice, and power, yet Chriſt he is the Wiſdom of the Father, and knows how to out-wit him, and to out-work him; *Greater and ſtronger is he that is in you, then he that is in the World, 1 John 4. 4.* He hath already ſpoiled Principalities and Powers, tryumphing over them on the Croſſe, *Col. 2. 15.* Hath them all in a Chain, *Jude 6.* ſo as they cannot go an inch farther then their Chain; can do nothing without his permiſſion, not ſo much as enter into a Swine without his leave; however they may prevail over wicked men, to carry them, Souls and Bodies, into deſtruction, yet they cannot over true Believers,

vers, such as he hath rescued out of his power ; *I have prayed that thy Faith fail not*, (saith Christ to *Peter*) and not only for him, but all others that believe in his Name, *John* 17. 20. The Devil may prevail sometimes by God's permission, to the spoiling of their Goods, the afflicting of their Bodies, the troubling of their Spirits, yea (and it may be) the loss of their life, but never to the prejudice or loss of their Soul ; God may give way to them to let them separate us from worldly things, but never from the love of God in Christ Jesus.

4. To carry our selves so, as we may still be protected from the power, malice, and rage of Satan and his Instruments, to this end, To take heed of some things, and practise others. 1. To take heed of these things, that as you do not fear him too much, so you do not slight him too much, much less provoke him, and seek for help from him.

1. Not to slight him too much, so as to be secure, rush upon his temptations, and presume on your own strength of Grace to withstand them ; for if he had so much power over man in the state of Innocency to give him a fall, much more in the state of Apostacy ; as you may see in the Examples of *David* and *Peter* ; if he hath shaken the tallest Cedars, much more such poor low shrubs as we are.

2. As not to slight him too much, so not to provoke him too much, as many ignorant prophane wretches do, by reviling and railing on him, daring and challenging him, he should do his worst, rashly and indiscreetly rushing into those

those places given up to his possession, for this is but fool-hardiness, and many have sadly smarted for it; therefore take warning by others harm. You may read *Jude* 9. The Arch-Angel would not rail at the Devil, but only said, *The Lord rebuke thee*; this being spoken in Faith, will soon quell him and subdue him, rather then railing tearsms: Remember, and consider, the Devil is forward enough to do mischief, and needs not to be provoked to it.

3. Above all, take heed you be never drawn to seek help from him in the time of trouble and distress, as many ignorant prophane persons are: For,

1. It is that which God hath expressly forbid, *Levit.* 19. 31. *Levit.* 22. 6. *Levit.* 20. 6. *Ilsa.* 8. 19.

2. That which he hath exemplarily punished, as in *Ahaziah*, 2 *Kings* 1. 3, 6. and in *Saul*, 1 *Chron.* 10. 13, 14.

3. Because it is a departing from the living God, and a serving the Devil; which is such a crying sin, as the Lord himself bids Heaven and Earth to be astonished at it, *Jer.* 12.

For the things that are to be practised, they either respect his Temptations in general, or else those hideous and hellish ones to Atheism, Blasphemy, Self-murder in particular.

First, For the remedy *against his temptations in general*, you are to do these things: To arm your selves against them, to stand upon your watch, and resist him stedfast in the Faith.

To

To arm your selves against him, according to those directions of the Apostle, *Ephes. 6.* from 11 to 19. in which words you have these things observable.

1. If you would be protected from him, you must have Armour.

2. This Armour must not lie by you, but be put on.

3. What kind of Armour this is, no other then Spiritual Armour; *For we fight not against flesh and blood, but against spiritual wickednesses in high places,* vers. 12. and therefore our Armour must be Spiritual and not Carnal, such as Popish Armour, Exorcisms, Crucifixes, Holy-Water, &c. This Armour is fashioned on the Devils Anvil; and this Mystical *Leviathan* esteems no more of it, then Iron, and Straw, and rotten Wood.

4. You must have the several pieces of this Armour, which are partly Defensive, and partly Offensive.

1st. For the Defensive Armour, there are five pieces of it; *The Girdle of Truth; Breast-plate of Righteousness; The feet shod with the preparation of the Gospel of Peace; The Shield of Faith; and the Helmet of Salvation:* By which are meant, the principal Vertues and Graces Christians are to be armed with against the temptations of Satan. To open these briefly to you.

1. By *the Girdle of Verity;* you are to understand Sincerity and Truth, with which you are to arm your selves against all temptations to Guile and Hypocrisie; for God's Children are Children that will not lie, *Zeph. 3. 13.* and we are exhorted

to put away all lying, and to speak every one the truth to his Neighbour, *Ephes. 4. 25.*

2. By the *Breast-plate of Righteousness*; you are to understand, a good Conscience, and a righteous Conversation, with which you are to arm yourselves against all temptations to iniquity and unrighteousness, *Luk, 1. 47. 1 Thess. 4. 7.*

3. By the *feet shod with the preparation of the Gospel of Peace*; you are to understand the many precious promises of Pardon and Peace, with which you are to arm yourselves against all temptations to despondency, under the persecutions and afflictions you meet with in the way of Holiness.

4. By the *Shield of Faith*; you are to understand a true and lively Faith in Christ, and those Promises which are all, *Yea and Amen*, in him; with which you are to arm yourselves against all temptations to unbelief, that so those darts of Satan may not fire and trouble your spirits.

5. By the *Helmet of Salvation*; you are to understand a well-grounded hope of Salvation, with which you are to arm yourselves against all temptations to despair, *1 Thess. 5. 8.* These are the several pieces of Defensive Armour.

2ly, For the Offensive Armour, or the Weapons you are to use, they are two, the *Sword of the Spirit*, and *Prayer*.

1. The *Sword of the Spirit*, which is the Word of God; you must not suffer this to sleep in the Scabbard, but wield it against Satan, as Christ did, *Mat. 4. Thus it is written, &c.*

2. To take the other Weapon, *Prayer*, without which the *Sword of the Spirit* will do little good;

good ; for as it was said of *Scanderbegs Sword*, it would do little without *Scanderbegs Arm*; is much more true of this, it will do us but little good without the Lord's Arm ; and therefore still to ply the Throne of Grace, for his Spirit to go along with his Word, and by it to give you power and victory over Satan.

Having thus furnished your selves with Armour and Weapons, you must stand upon your Watch. Had you an Enemy that were potent and politick, that watched every opportunity to do you mischief, you would heedfully keep your watch against him, would you not? how much more against Satan, the Adversary, an Enemy so full of Power and Policy, and that continually walks up and down like a roaring Lion, seeking whom he may devour.

And here, that you may keep your Watch ;
1. You must be careful to avoid all those things which may give him an occasion to tempt you, especially these two, *Idleness*, and *Evil Company*; for your own, as well as others experience, will tell you, by these the Devil most prevails, and therefore to watch against them, as the wise Man exhorts you, *Prov. 5. 8. & 23. 31.*

2. You are to hearken to the counsel of *Peter*; 1 Pet. 5. 8. *Be sober, and watch*; without sobriety, no watchfulness : Intemperancy in the use of the creature exposeth men to sleep, rather then to watch ; and therefore if you would be able to keep your Watch, you must be sober, that is, moderate in your desires to, and in the use of all Creature-comforts, Honours, Riches, Pleasures, because these are the Baits under which he hides

Hooks of Temptation that they may not be discerned; and therefore, *Phil. 4. 5. Let your moderation be known in all things.*

The third direction; You must resist him in all his temptations, especially unto those sins you are most inclin'd to, by your particular Constitutions, Places and Callings, and then the Promise is, he shall fly, *James 4. 7.* That you may do this the more effectually, have an eye to two things.

1st. The right manner of resisting him, that is thus, *Speedily, Universally, Courageously, Self-denyingly, Wisely, and Constantly.*

1. *Speedily*, in the first injection of any evil motion, *Ephes. 4. 26. Give no place to the Devil; no lodging to any evil thought, Jer. 4. 14.* For if this old Serpent get in his head, he will soon draw in his body after; therefore to break his head by withstanding the first motion.

2. *Resist him Universally* in every temptation, the least as well as the greatest; take heed you do not slight him, because it is a small one; a small leak may sink a Ship as well as a great, and a little sin sink a Soul to Hell as well as a great, where it is allowed of, and liv'd in, *Mat. 5. 19.*

3. *Resist him Courageously*, seeing your Captain, the Lord Jesus Christ, hath given him his death wound, spoiled Principalities and Powers, and made a shew of it openly, triumphing over them on the Cross, *Col. 2. 15.*

4. Do it *Self-denyingly*, going out of your selves, and labouring to be strong in the Lord, and in the power of his might, *Ephes. 6. 10.*

5. Do it *Wisely*, so as to observe what he most aims at, for he useth to fit his temptation to e-

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very ones disposition, and observes what every one most loves and delights in.

Lastly, Do it *Constantly*, not giving over until you have got the victory, for the promise of reward is only to those that overcome, *Rev. 3. 21.* There is no safety in flying, no piece of Armour for the back, and therefore to chuse rather to die manfully, then fly cowardly, *Heb. 10. last.* *If any draw back, my Soul shall have no pleasure in him.*

adly, To furnish your selves with Arguments, whereby you may be enabled to resist all his temptations to sin, such as these ; the purity of God's Nature ; the severity of God's Justice ; the ugly, hateful, hurtful nature of sin ; the dear price that was paid for the expiating of it ; the terrible threatnings of God against sin ; the many precious promises God hath made to such as deny themselves in it, and the certainty of victory, if we continue to fight against it, *Rom. 6. 14. Mich. 7. to the end.* And thus of the Remedies against the Temptations of Satan in general.

Secondly, I shall give you a few directions against his hideous and hellish temptations to Atheism, Blasphemy, Self-murder, &c. and so conclude this Subject: And here,

1. Take notice that there is no temptation that befalls any, but is common to all, *1 Cor. 10. 13.* and therefore let not the Devil perswade you none have such wicked thoughts as you, for *Prov. 27. 19. As in Water face answers to face, so doeth the heart of one man unto another,* even the vilest,

left, every one being equally corrupted by nature.

2. It's God's usuall manner, when he is about to convert any, and pull them out of the snare of the Devil, to let loose Satan upon them, to exercise and afflict them with the injection of such hideous hellish thoughts of Atheism, Blasphemy, Self-murder, &c. that so he may humble them the more thorowly, and work them to a serious consideration of their spiritual and eternal condition.

3. Consider Christ was assaulted with such Atheistical blasphemous self-murdering thoughts, as you may see, *Mat. 4.* from 1, to 11. and he was tempted with them, that he might have a fellow-feeling of your infirmities, and know how to succor you under your temptations, *Heb. 2. end.* and here is our comfort, he hath vanquisht him for us, *Col. 2. 15.* *Heb. 2. 14.* therefore to reject him stedfastly in the Faith, the promise is, *He shall fly and fall.*

4. When Satan would tempt you to despair, because of the hideousness and hellishness of these thoughts; remember him of what Christ told him, that *he was a lyar and a murderer in it,* *John 8. 44.* For it is not the multitude or greatness of sin can shut any from Mercy, but onely unbelief and impenitency; be but willing to see and leave sin, and you cannot desire so much mercy, but there is infinitely more in God for you; *Isa. 55. 6, 7.* *Let the wicked man forsake his way, and the unrighteous man his thoughts, &c.* Oh but saith the Devil, This promise is made onely to such as turn from their wicked thoughts, but you do not, you have
swarms

swarms of wicked thoughts arising in your minds; and therefore you cannot expect a pardon. Tell Satan he is a liar in this, for though they arise there, they have no entertainment there, which is only that which God condemns, *Jer. 4. 14* No man can keep a Bird from flying over his head, but he may from nestling there: so however you cannot keep Satan from injecting such wicked thoughts, yet you may and ought to resolve in and throw the Grace of Jesus Christ, not to give way to them; and so long as you do so, know in the next place,

5. These atheistical and blasphemous thoughts, they are only your crosses, but Satans sins, they shall never be charged on you so long as you hate them, and are burden'd with them; however, there be much of your corruption in them, God will never impute that which you do not allow of, as the Apostle comforts himself, *Rom. 7. The evil I do, I allow not, &c.*

6. If you would get power and victory over these hellish injections, you must take notice of Satans drift and scope in them, and labour to disappoint him in it. His scope is, To rob God of the glory of his Grace, and either keep you from duty, or distract you in it, and make you weary of it, and therefore to cross him in his end; which that you may do, mind well these particulars.

1. That you do not conceal, but reveal unto some wise, faithful, experienced Minister or Christian, what it is that doth so much trouble you, that they may advise and direct you what to do, in and under such a temptation; and when you do it, take heed you do not like the Lapwing, cry far-

farthest from the Nest ; reveal some things, but conceal that which chiefly troubles you, for that will but keep & encrease your trouble, and therefore to be faithful to God and others, and your own Souls, in your confessions and complaints of your corruptions and temptations.

2. Take heed you do not reason with Satan about those wicked thoughts that so much trouble you, for he is too old and cunning a Sophister to parley with, and will be sure to disquiet you the more.

3. When such atheistical blasphemous wicked thoughts arise, though you are to be humbled under them, and lift up an ejaculation for pardon and power over them ; yet take heed, be not over dejected and cast down by them, so as to cast away your confidence ; for the more he seeth you are afflicted with them, the more he will inject them.

4. The more he labours, by his injections, to keep you from duty, and distract in duty, do you labour to be the more forward to duty, and intent in duty ; and when he sees that he is slighted, he will trouble you the less, and grow weary of his injections.

5. When such wicked thoughts arise in your mind, labour to cross them with the contrary good thoughts, and that you shall find will abate much the power of them.

Lastly, Take notice of, and make Conscience of those duties which God requires of you, in order to your victory over such hellish temptations to atheism and blasphemy, and the like ; as these,
1. Patiently to submit unto God's correcting hand, and take heed of breaking forth into passion,

on, or any unseemly carriage under them; as the Prophet gives you an example, *Mic. 7. 9.* 2. Be thankful to God that it is not worse with you, and that you find any support under them, as you may find the Church was, *Lam. 3. 22, 23.* 3. Be content to stay and wait God's time, till he come and take off Satan, and speak peace unto you, for it is only he can do it, and not Men nor Angels, as you may see clearly, *Job 34. 29.* and he hath promised to do it in his time, *Isa. 57. 11.* *Isa. 54. 7, 8.* And therefore to wait his time, as the Saints have done before you, *Isa. 8. 17.* *Psalms 85. 8.* *I will hearken what God will speak, &c.* If you thus wait upon the Lord, the Lord will wait to be gracious unto you, *Isa. 30. 18.* and will shortly tread Satan under your feet, *Rom. 16.* and either speak peace to you on Earth, or for ever in Heaven, *Isa. 64. 4.* *Isa. 57. 2.* And therefore to conclude, let me perswade you to hearken unto, and follow the counsel of the Prophet, *Isa. 50. 10.* *Who is there amongst you that feareth the Lord, and obeyeth the Voice of his Servant; walks in darkness and sees no light? let him trust in the Name of the Lord, and stay himself upon his God: So long as you are such as fear to sin against the Lord in the least thing, and are careful to obey the Voice of his Servant, in the ministry of his Word, the Lord himself tells you, He is your God; and your duty is, to trust in his Name, and to stay yourselves upon him for Light and Comfort, Pardon and Peace, Salvation and Deliverance from Sin and Satan, and all the powers of Darkness. Amen.*

And

And thus much of Solemn and Deliberate Meditation, in and about which I have shewed you those special things you are to meditate on, in, and about God, and Christ, and the Spirit, and Man, and the World, and the Good and Evil Angels, by which God governs the World. That you may with more profit and comfort meditate on them, look back to the Rules I gave you for the right manner of performing this duty, especially mind these two things, The doing of it Orderly and Constantly.

1. *Orderly*. Begin with God, and then go on day after day with the other Heads, until you have gone through all, and meditate on one thing one day, and another thing another day : And because your memory is weak, take your Book to look into, and call things to your remembrance, and make choice of that Subject which may be most seasonable and suitable to the present occasion, and your own and others necessity.

2. Be careful to be *constant* in it ; because constancy will imprint them the more in your memory, and work them the more home upon your heart ; keep you in a sweet spiritual and heavenly frame ; prepare and fit you more for Death and Judgment, whensoever it shall please the Lord to call you to it : Do but make experience awhile, and you will find so much sweetness in it, and profit by it, as you will continually bless God that you have been so directed to it, and quickned in it.

CHAP. IX.

Of Occasional and Sudden Meditation.

There's nothing we see or do, from our rising up to our lying down, but giveth us some occasion of Spiritual and Divine Meditations; and therefore it should be our endeavour, to take notice of it, and improve it to the Glory of God, and our own and others spiritual advantage in the way homeward to Eternal Life, because the most are ignorant, or not so well acquainted as they should with this Divine Art of Extracting Spiritual out of Temporal things. For your help and furtherance herein, I shall briefly direct you in a few Particulars, from the beginning of the day to the end, and so conclude this Subject: Pray mark them well.

I.

WHen you awake, to give God the first of your thoughts, As David, Psalm 139. *When I awake, I am presently with thee; How precious are the thoughts of thee unto me!* To think also of our duty of awaking out of Sin unto Righteousness,

teousness, *Ephes. 5. 14.* and of our awaking at the last day out of the Grave, by the sound of the Trumpet, *1 Thess. 4. 16.* This you may find was *David's* thought, *Psalms 17. last. When I awake, I shall be satisfied with thy likeness.* Remember, sleep is but the Image of Death, the Bed the Grave, and the Morning of the Resurrection at the last Day.

I I.

When you have had a sweet nights rest, think thus, If natural rest be so sweet, refreshing and reviving, how much more is Spiritual Rest, and will be Eternal Rest? Oh what cause have you to bless him that hath given his Beloved Rest, when others have been altogether restless, and others, it may be, slept their last sleep? Think and say to thy Soul, Oh how justly mightest thou have been awakened out of thy sleep at midnight (as the *Egyptians* were) with a cry, or else have slept the sleep of Death; whereas we have layen down in peace and slept, because the Lord sustained us.

I I I.

When you see the light of the day shining in to your eyes, think and say, If the light be sweet, and it be a pleasant thing to behold the Sun, *Eccles. 11. 7.* Oh how excellent is thy loving kindness, in causing the Son of Righteousness to arise with healing in his Wings upon us, *Mal. 4. 2.* Oh what great cause have we to bless God for
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the Light of Life, especially for the Light of the Gospel, the Light of Grace here, and the hope of the Light of Glory hereafter; to beg also of God to lift up the Light of his Countenance upon us, and help us to walk in the Light of his Countenance all the day long.

IV.

When you are about to rise, think upon the first Resurrection to Grace here, and the second Resurrection to Glory at the *last day*, because without an interest in the first Resurrection, you can never expect an interest in the second; and therefore to be careful, as you rise out of your beds, so to look to this, that you arise out of sin unto newness of Life.

V.

When you put on your cloaths, think on sin, which was the cause both of your nakedness and your need of Apparel; to be humbled under the one, and keep you from priding your selves in the other; think also what infinite cause you have also to bless God for Jesus Christ, that he hath fulfilled and brought in everlasting Righteousness, whereby your nakedness might be covered, and you might stand amiable in his sight, without spot or wrinkle, *Ephes. 5. end.* And therefore when you put on your Apparel, remember to put on the Lord Jesus Christ, *Rom. 13. end.* and put him on wholly for Justification, Sanctification,

on, Consolation, Salvation ; and take heed of spending too much time in apparelling your selves. It is reported of one *Pambo*, that seeing a Gentlewoman dressing her self all the morning by the Glass, he fell a weeping ; and being asked Why ? He answered, *Because this Woman had spent all the morning in dressing her Body, and I scarce one hour in dressing my Soul.*

VI.

When you look into the Glass to see what is amiss about you, remember to look into the Glass of the Word, to see what is amiss in your hearts and lives, and to order your Conversation according to it, *Psalm 119. 9. Where-withall shall a young man cleanse his wayes, but by taking heed to thy Word ?*

VII.

When you begin to wash your hands and face, think of that Fountain which God hath opened to wash in, from sin and from uncleanness, *Zach. 13.* What infinite cause have you to bless Jesus Christ, that was willing to shed his precious heart-blood for you to wash in ; and the love of the Spirit to you, in opening your eyes, and revealing this Fountain to you, begging of him, That he would put you in and wash you, and rinse your Souls and Bodies more and more from your remaining filthiness of Flesh and Spirit, *a Corin. 7. 1.*

VIII.

VIII.

When you are about to go apart into your Chamber or Cloſet, to read the Word, and pray unto God in ſecret: Think thus, What a mercy is it to have this liberty which is denied unto many. What a mercy is it to look into that bleſſed Book of the Scriptures! Lord open mine eyes that I may ſee the wondrous things contained in it. What a mercy alſo is it, to have acceſs with boldneſs and confidence to the Throne of God, when we cannot to the throne of Men, to go to him alſo as my Father, and a Father not onely able, but as willing as able to ſupply all my wants; that ſees in ſecret, and hath promiſed to reward me openly, *Matth. 6. 6.*

IX.

When you are to pray with the Family, think thus, What a mercy is this that I have a Family to pray with and for, and that we have all health and liberty to pray together, and that any have hearts to joyn with us in Prayer, and are not as too many are in other Families, *ſcoffing Iſhmaelites, and prophane Eſauites.*

X.

When you are about to imploy your ſelves about the duties of your particular Calling, Remember that as God requires every one ſhould

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live

live in a Calling, so that every one be diligent in it, because it's the diligent hand makes rich; yet not to labour so much after the meat that perishes, as that which endures to eternal Life, John 6. 27.

1. So to labour in your particular Callings, as that you may be more serviceable to God, and helpful to others in the duties of your general Calling.

2. That you be faithful and just, 1 Thess. 4. 6, 11, 12.

3. That you be useful and fruitful, not seeking only your own profit, but the weal and benefit of others, Phil. 2. 4. 1 Cor. 10. about the end.

4. That you be Spiritual and Heavenly, careful to trade for Heaven as well as for Earth, and lay up a stock of Grace that will stand by you, when all other things will fail you and forsake you.

XI.

When you are trading and trafficking, buying and selling, and making any bargain, think on the best Bargain, that which will make you rich for ever; that of the wise Merchant, who sold all he had to purchase the Pearl, Math. 13. 44. Think of buying the Gold tryed in the fire, Rev. 3. 18. and buying the Truth that will save your souls, Prov. 23. 23. And whilst you look after the gain of the World, think on that of Isa. 55. 1. Wherefore do you lay out your money for that which cannot satisfy? &c. And that of our Saviour, What will it profit a man to win the whole world, and lose his Soul? &c. And that of Christ to suffer
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tha, Luke 10. 42. *Martha, Martha, thou art cumbered about many things, but there's one thing necessary, &c.*

XII.

When you are about to take a Journey, as you are travelling in the way, think on this, Your life is but a Journey, you are in a constant motion to Eternity, every action is but a step, every day and hour brings you nearer to Heaven or Hell, and therefore you had need look to this, that you be in the right way, that you may not miscarry for ever; and to this end, to pray to the Lord that he would remember his promise, *Psal. 32. 8.* He would instruct in the way wherein you should go, and guide you by his eye; that he would be your God for ever, and guide you unto Death, guiding you by his counsel, until he hath received you into Glory.

XIII.

When you are about to use the Creatures in the Morning, at Noon, and Evening, think thus; Oh what a great House-keeper is the Lord that provides for the whole Family of Heaven and Earth; What a bountiful Master do I serve, that provides so liberally for me, and me above many, and not only gives the Creature, but an appetite to it, when many of his want both. When you are eating Bread, think on the Bread which came down from Heaven to feed your Souls, and how blessed they are that eat of this Bread in the

Kingdom of Heaven, *Luke 14. 35.* Think also on that of our Saviour, *Man lives not by bread alone, but every word that proceeds out of the Mouth of God*: Though Bread is the Staff of our Life, it is the Blessing of God is the strength of that Staff; and he that maintains our natural Life by dead Creatures, is as able to nourish our Souls in Spiritual Life, to Eternal Life by dead Ordinances, how weak and contemptible soever they seem in the eye of Carnal Reason,

XIV.

When you walk abroad and view the World, think what a great and mighty a God is he that made so great and mighty a Fabrick out of nothing, by his very Word; think what a precious Soul you have, that is of more worth then all the World; and what cause you have therefore to value it above all the World, and not to hazzard it for the gaining of the World.

XV.

When you look up, and behold the glory of the Heavens, the Sun, the Moon, and the Stars; think and say with *David, Lord, what is Man, that thou shouldst make all this for Man?* the greater Light to rule the Day, and the lesser to rule the Night, *Psal. 8. 3.* If the Light of Heaven be so sweet, how sweet is the Light of thy Countenance? If there be so much glory and influence in the Sun of the World, what is there in the

the Son of Righteousness? And how great will the glory of the Saints be at the last day, when their glorified Bodies shall outshine the glory of the Sun? Oh how glorious is the Church that is clothed with the Sun, and hath the Moon under her feet! *Revel. 12.* When you take notice of the Moon borrowing of her Light from the Sun, and losing her light at the rising of the Sun, every month changing her appearance, increasing or decreasing her Light; think how like our life is to the Moon, full of changes, and variety of conditions: And from whom is it we must receive any light of comfort under them, and be directed in them, but from the Son of Righteousness?

XVI.

When you look up and behold the Clouds, and see how they are supported without any outward means, and carried up and down like Feathers in the Air, God can as easily support his under all clouds of temptation; when you see those Clouds dispersed by the Beams of the Sun, then think how easily one Beam of the Son of Righteousness can scatter all the clouds of temptation; when you see the Clouds, think upon Jesus Christ, who as he went up to Heaven in the Clouds, so he will come again in the Clouds to Judgment.

XVII.

When you look downward and behold the Earth, think from whence you came, and where

you must return; Dust thou art, and to dust thou must; that it is the Mother of us all, and the place appointed for all the living; your bodies must descend first into the Earth, before they can ascend up into Heaven; and therefore as the Grave waits for us, we should wait for it. When you behold the fruitfulness of the Trees and the Plants of the Earth, how every one brings forth its Fruit in due season; such are or ought to be every Godly Man and Woman, Trees of Righteousness, bringing forth Fruit to God; otherwise it will be a foul shame for Christians to remain barren and unfruitful under such plentiful dews and droppings from Heaven.

XVIII.

When you feel the powerful operation and working of the Air, and of the Winds, though you do not see them; think thus, If I believe there is Air and Wind, though I do not see them, then I should much more believe there is a God that made them, though I do not see him; and if there be so much power and vertue in them to preserve and take away life, how much more in God that puts this power and vertue into them.

XIX.

When you wa'k abroad and view the Fowls of the Air, and the Beasts of the Earth, and the Fish of the Sea, and the rest of the Creatures; think thus, they were all made for my use and service,
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and therefore are as so many Obligations, and should be as so many incouragements to serve God in all, and for all, and above all, see *Job* 12. 7, 8, 9, 10, 11, 12. There is no Creature but teacheth us something.

1. Ask the Beasts, and they'll teach you, the Ox and Ass to know and acknowledge their Owner, *Isa.* 1. The Horse and the Mule, they will shew you the stubborn and refractory nature of Man, the Sheep our wandring dispositions, and to know, hearken too, and follow our Shepherd, *John* 10. To be dumb like a Sheep before the Shearer, and not open your mouths as Christ was, *Isa.* 53. and the Lamb will remember you, how Christ was brought as a Lamb to the slaughter; and that though he was like a Lamb without spot and blemish; the Dog and the Swine will mind you of the uncleanness of sinners, and the hatefulness of Apostacy, in causing men to return with the Dog to the Vomit, and the Sow to her wallowing in the Mire; the Serpent will teach you wisdom in preserving your selves, and the Ant in making provision for the future.

2. Ask the Fowls of the Air, and they will teach you, sayes *Job*, to trust in God for a livelihood, *Mat.* 6. 26. and to know your times and seasons for every work, *Jer.* 8. 7. The Dove will teach you Innocency and Sympathy; the little Birds to sound forth praises to God every morning and evening.

*Cantat a lauda Deo, laudes gratissima summa;
Hinc vos in gratos gratu laceffu avit.*

3. Ask the Fishes of the Sea, and they will teach you, sayes *Job*. The Sea, by her continual fluctuating and foaming, will mind you of the continual unquietness and restlessness of wicked men, *Isa. 57. 20. They are like the troubled Sea,* &c. The Fish of the Sea, they will shew you the misery of want of Government, they being every one without a Ruler, so as the lesser are still devoured of the greater, *Hab. 1. Why hast thou made men like the Fishes of the Sea?* &c.

XX.

When you are to go to wait on God in the use of his Ordinance, think what a mercy it is to have the Doors of God's Sanctuary open, when they are shut to others; to see Souls flock to the Ordinances, as the Doves to the Windows; that some Souls might still be added to the Church, and brought into Christ, and built up further in Grace and gracious practices: When you are to hear the Word, remember you are not only to hear a Man but God, who speaks in and by Man, who hath said, His Word shall not return in vain, but surely prosper to the end he sends it, *Isa. 55. last*. And if it be not the favour of Life, it will of Death, *2 Cor. 1. end*. When the Sermon is ended, remember, though the Minister have done, the Sermon is not done, until you have done and
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practised it; if it be not practised, it will be preached over with more terror another day, when you will not be able to hear it.

XXI.

When you are walking abroad, and meet with any Christian Friend, think if it be sweet with a dear Christian Friend upon Earth, Oh how sweet will it be to meet with all in Heaven? When you hear of any good news from them, then think, Oh what good news hath Christ brought from Heaven, and did the Angel sing at the time of his Birth, and hath the Spirit of God brought home and spoken unto my heart; if it be bad news that you have heard, yet think and comfort your hearts with this, However you have sad expectations from Earth, yet you have comfortable expectations from Heaven, God, and Christ, and the Spirit is yours, and will be for ever yours, *1 Cor. 2. last. Psal. 112. 7.* When you hear of any prodigies or dreadful appearances of God in the Heaven, or the Earth, or the Sea, then think and say, How terrible, O Lord, art thou in all thy wayes! Who knows the power of thy anger! what mean these dreadful tokens of thy displeasure! make me and all to fear and tremble before thee! When you see or hear the corruption of men to break out into Drunkenness, Uncleanneſs, Blaſphemy, Persecution, &c. then think and say as *Bradford the Martyr, Lord, what a wicked heart have I, what cause have I to give glory to Grace that keeps under corruption in me, that does not break out*

not in me as in others. When any Cross or affliction befalls you on the day, in Body, Soul, Name, Estate, think & say, Lord what sin is it that thou correctest? shew me my sin; sanctifie this affliction, and do me good by it: When any mercy is renewed upon you and yours, think and say, Oh how great is that goodness thou hast laid up for them that fear thee, and that thou workest daily for the Children of men, *Psal. 31.*

XXII.

When the day draweth towards an end, remember you are nearer to your end by one day, then you were in the morning; as the night approacheth towards you, so do you to the Grave, and for ought you know may be your last day: When you look up and see the Stars appear in the Heaven, think thus, Though your life here be hid with Christ in God, yet when he shall appear, you shall appear with him in glory, *Col. 3. 4.* and your bodies shall shine as the Stars, *Dan.*

When you see the dark night to come upon you, and you begin to light Candles, then think if outward darkness be so uncomfortable, how much more is the inward darkness of the Soul, and utter darkness in Hell! if the light of a Candle be so comfortable, how comfortable is the Life of Grace here, and will be the Life of Glory hereafter: When you are about to put off your Cloaths, think thus, It will not be long ere I must be unclothed of this body of Sin and Death; and if I be so willing to the one, why not

not to the other, that I might be cloathed with my House from Heaven, 2 Cor. 5. 2. And if I be so willing to go into Bed to take my rest, that I may have renewed strength for Body and Spirit to fit me for the service of the next day, why should I not be as willing, and more willing, at God's call, to lay down my body in the Grave, there to rest from all sinning, sorrowing, suffering, and to be raised up at the last day with renewed and perfect strength both in Soul and Body, to be still serving and glorifying God to all Eternity. Remember still, O my Soul, thy sleep is but the Image of Death; the Bed, the Image of thy Grave; and the Sheets, of thy Winding Sheet; the biting of the Fleas, but the gnawing of the Worms on the Body; the crowing of the Cock in the morning, the sounding of the Trump of God at the last day by the Voice of the Arch-Angel; *Awake ye dead, and come to Judgment*, Isa. 57. 2. 1 Thess. 4. 16.

Lastly, When you are about to sleep, labor to sleep with precious thoughts of God, for such are your thoughts are, when you are about to sleep, such will your thoughts be when you awake. When we rake up fire in the Ashes at night, so we usually find it in the morning; and such, I say, as our thoughts are of God when we sleep, will be when we awake. In a word, Think of your sleeping in Jesus, and your awaking and appearing with him in glory in the morning of the Resurrection. And thus I have, as briefly as I could, with any profit to you, directed you how to make a Spiritual use of whatsoever presents it self to your
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your senses, from morning to evening, at home and abroad: What remains, but that we put in practice what we see to be our duty; motives to it, and directions for it, you have had before. I need not add any more, onely this consideration, there's a double use God expects we should make of every Creature, a natural and a spiritual; and if we should content our selves only with the natural use, without the Spiritual, we should lose the one half, and the best half of that comfort in the Creature which God gave it for; and we shall do no more then natural carnal sensual men, yea the very Beasts do; and therefore if we will evidence our selves to be Christians indeed, that mind the wellfare of our Souls as well as our Bodies, then to apply our selves more then ever we have done to the practice of this sweet, weighty, and profitable duty of Meditation, both Solemn and Occasional. Which that we may, blessed Lord, thou who hast put it into the heart of thy weak and unworthy Servant, to study and write these things, for the good and comfort of thy People; be thou graciously pleased, by the effectual working of thy Holy Spirit, to make them useful to all, into whose hands they shall come, for the promoting and carrying on the Work of Grace in their hearts and lives, and the furthering of their everlasting Salvation.

*Oh Lord, I pray thee let it not be in vain
that this or any other help is afforded them, but
do thou give success to the weak endeavours of
thy*

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✓ THE
PRACTICAL CHRISTIAN:
Richard OR, *Jones*
A Summary View of the Chief Heads
OF
PRACTICAL DIVINITY;

In order to

The Begetting, Preserving, and Increasing the Life and Power of Godliness in the Hearts and Lives of Professors; Laid down in a Plain and Succinct manner, by way of Meditation.

Drawn up, and principally intended for the Use and Benefit of the Citizens of *Exeter*; and especially those that were his peculiar Flock.

By *J. B.* once their Pastor.

I have more Understanding than all my Fathers, for thy Testimonies are my Meditation, Psal. 119. 99.

Meditatio, Mentis Ditatio.

A Mind well Employed, is Grace well Improved.

L O N D O N,

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manner, to be careful of giving God his worship upon this day, in the observance and performance of all those duties of piety and mercy, that he requires from you in publick, private, and secret: and here to mark, that you spend not only a part, but the whole day in the worship and service of God, and that upon these accounts; *First*, Because He rested the whole day, & created nothing the Seventh-day, but finished all before on the Six days; *Secondly*, Because he sanctified, and set apart the whole day for Himself, and therefore not to rob him of any part, seeing he hath dealt so bountifully with us, as to give us Six days for the service of our selves, and reserved but One for the service of Himself. *Thirdly*, Because the duties of God's Worship on that Day are so many and weighty, as a whole Day is little enough to perform them as they ought.

The Fourth Circumstance, that is especially to be thought on, is the right manner, How we are to worship God: because God looks not so much to the matter, as the right manner of worshipping Him, and he rejects the work, without the right manner, as you may see fully, *Isai. 1. 11. to the 21. Jer. 7. 8, 9. Mal. 1. last.* Q Well, what is this right manner of worshipping God? *Ans.* It is to worship Him by a right Rule, from a right Principle, and to a right End; 1. By a right Rule, sc. the Rule of God's Word, *Isai. 8. 20. Psal. 119. 9.* According to his own Institutions, and not Mens Inventions; *In vain do you worship me, &c.* 2. From a right Principle, sc. in the Name of Christ, *Colos. 3. 17,* and the strength of Christ, *Joh. 15. 5.* From Faith, *Heb. 11. 6.* and Love

Love, 1 Peter 2. 1. 3. To a right end, sc. the Glory of God, and the Salvation of your Souls, 1 Cor. 10. 13. Phil. 1. 19. *Q.* But what are those Rules in the Word, according to which we are to worship God? *Ans.* first, More general, as these; Preparation, and affection before; attention and reverence in; and meditation and practise after, Eccles. 5. 1. Psal. 66. 18. *Acts* 16. 14. *Hebr.* 12. 2 last. *Luke* 2. 19. *John.* 13. 17.

Secondly, More special Rules for the worshipping of God, are such, as respect the sanctifying of the Sabbath, Prayer to God, Hearing of the Word; Reading of the Scriptures, Receiving of the Lord's Supper, singing of Psalms, religious Fasting, and Feasting, and holy Conference. For the acceptable, comfortable and profitable use of these, you are to meditate on some things before, in, and after every one: I shall but name a few, to help your Memories, and quicken your Devotion.

First, For the right sanctifying of r^e Sabbath, to take notice of, and meditate on the things, before, in, and after the Sabbath; *First*, before the Sabbath, to remember the Sabbath before it comes. *Secondly*, To prepare for it, by ordering your Worldly affairs, so as they may not hinder you; and to sequester your thoughts from all other things, that you may intend the duties of the Sabbath, *Exod.* 20. 8.

Secondly, When the Sabbath is come, to consecrate it as a holy Rest to the Lord your God, not thinking your own thoughts, or speaking your own words, or doing your own pleasure, but the Lord's, *Isaiab* 58. 13. To begin, continue, and

end the Sabbath with God. And that you may do so, to observe these things; *First*, To rise early on the Sabbath, after the Example of Christ; and when you awake, to bless God for another day of grace: in rising up, to think on your Resurrection at the last Day to glory: in putting on of your apparel, to think on the command of putting on the Lord Jesus Christ, *Rom. 13. end.* After you have Apparel'd your selves, to remember the duties requir'd of you before, in, and after the publick Assemblies: *First*, Before, to sequester your thoughts from all things of the World, and the Flesh, to mind only, and wholly God, his Day, and Worship. *Secondly*, To pray by your selves, and with the Family for God's presence, with assistance in, and blessing on his Ordinances to you, and yours, and all his: especially on the Ministry of the Word, that it may be made effectual to all the ends, he hath appointed it, as the conviction, conversion, humiliation, consolation, edification, and salvation of all those that belong to the Election of grace. *Thirdly*, As you are going to the publick Assemblies, to remember where you are going, that you are going into the Presence, not only of men, but God; that God, who will be sanctified by all that draw nigh to him, or will be sanctified upon them, *Levit. 10:* To consider also, what you are going about; a business of the greatest consequence in the World, To converse with God, and to enjoy communion with God, and hear that Word, which will make you better, or worse, soften, or harden you; will bring you nearer to Heaven, or Hell; and will be, either the favour of life, or death to you, *2 Cor. 2. 16.* *Secondly*,
As

As you are entring into the publick Assemblies, to think, and say, with *Jacob*, How dreadful is this place? It is no other than the Gate of Heaven, to let your selves in the presence of the great God, and carry your selves there, with all fear, and reverence; seeing there are not only Men, but the Angels, and the Great and Holy God, to take notice, both of your inward, and outward behaviour: And see you stay, and not depart without the Blessing. *Thirdly*, After the publick Assemblies, as you go home, to meditate on what you have heard; when you come home, search the Scriptures, whether things are so; to repeat, and confer with those in your Family about it; to press the remembrance, and practise of what you have heard, on your selves, and them; after this, to go apart, and spend the rest of the day in Examination, what you have profited; and in meditation on the Word, and Works of God, and that Eternal Sabbath you are to celebrate hereafter in Heaven, where you shall keep a Sabbath, not only without weariness, but with infinite delight; and then conclude the Sabbath with prayer and praise: pray for a blessing on the truths made known to you, and for the pardon of all those infirmities you have discovered before, in, and after duty, in publick, private, or secret; and that God would accept of your weak endeavours, and unfeigned desires to honour him, in, and for, the all-meritorious Intercession's sake of Jesus Christ. And then praise God, for one Sabbath more, liberty of communion with Him, his Presence with you, assistance of you, and blessing of his Ordinances to you; and so end the day, as you began it. As

you gave Him the first of your thoughts, when you rose; so give Him the last of your thoughts when you lie down, that so your dreams may favour of your Sabbath-days exercises.

Thirdly, After the Sabbath, to hold forth in your lives, and conversations, all you have heard, and prayed for; that so the blessing of the Sabbath may bring a blessing on all your labours the Week following, *Amen*.

The Second Duty, is Prayer to God.

And here, *First*, before Prayer, to meditate, *First*, On the infinite distance between God, and you, as Creatures, especially such sinful Creatures, *Eccles. 5. 2.* *Secondly*, To make your addresses to the Throne of Grace, only in the Name, Worthiness, and Mediation of Jesus Christ, *Col. 3. 17.* *Thirdly*, To take notice of the special sins, you are to confess, the evils you are to deprecate or pray against, the good things you are to Petition, and the Mercies you are to return thanks for; *Fourthly*, Because we know not how to pray as we ought, To beg the Spirit of Grace, and Supplication, to help your infirmity, and keep your hearts close to Him in duty: *Fifthly*, To remember, that we pray for all men, especially for Kings, and all that are in Authority, *1 Tim. 2. 2, 3.* and for all Saints, *Eph. 6. 18.*

Secondly, In the time of Prayer, remember to do it with humility and reverence, *Heb. 12. end.* In sincerity and truth, *John 4. 24.* With feeling and fervency, *James 5. 16, 17.* and in faith and love, *Heb. 11. 6. 1 Tim. 2. 8.* *Thirdly*, After Prayer

to look-after an Answer. Live what you have prayed, and labour in the use of the means, for that you have prayed, as you are commanded, *Prov.* 2. 3, 4.

The Third Duty, is Hearing the Word.

First, Before Hearing, remember whom you go to hear, not only Man, but God, who speaks in, and by Man, *2 Cor.* 5. 20. *Secondly*, Because man can but speak to the Ear, beg the Lord to give his Spirit, that may speak to the heart. *Thirdly*, That the Spirit may make the Word effectual to the end God hath appointed it, take heed you come not with prejudice against the Minister, or the Word spoken by him, *James* 1. 21. *1 Peter* 2. 1. *Fourthly*, That you endeavour to bring, humble, honest, and upright hearts to the hearing of the Word, *Luke* 8. 15. *Micah* 2. 7. *Doth not my word do good to him that walks uprightly?* *Secondly*, In the time of Hearing. *First*, To set your selves in the special presence of God, and remember, He observes not only your outward but inward carriages, with what hearts every one comes, and sits before him, *1 Sam.* 16. 17. *Ezek.* 33. 31. *Secondly*, To attend heedfully to the things that are spoken, as *Lydia* did, *Acts* 16. *Thirdly*, To apply particularly, what is spoken, not to others, but to your selves, as *John's* hearers did, *Luke* 3. 10. Because what is spoken to one, is intended to all, *Mark* 13. *last.* and, unless it be applied by faith, it will not profit, *Heb.* 4. 11. *Thirdly*, After Hearing; *First*, To discourse of what you have heard, and not, as the manner of too many is, to talk presently.

sently of other Persons, and Things; *Secondly*, To search the Scripture, with the noble *Bereans* whether things be so, or no, *Acts* 17. 11. *Thirdly*, To work all into your hearts and lives, by Meditation, Prayer, and Practise, because the promise of a blessing runs only to such, *Psal.* 103. 17. and *Luke* 11. 28. Otherwise, without practise, every Sermon will be preacht over by God, and Conscience again, at the last Day, with such horror, and terror, as you will never be able to hear it, *John* 12. 48.

The Fourth Duty, is Reading of the Scriptures.

First, Before it, to think what a great blessing it is to enjoy this blessed Book, and have liberty to look into it, when 'tis denied to many others, not only amongst the Papists, but amongst us, through their own, and their Parents neglect of learning them to read. *Secondly*, To remember, that this is a duty that lies upon all Persons, private, as well as publick; People, as well as Ministers, both to read the Scriptures: *First*, In respect of the expresse command of God, *Mal.* 4. 4. *John* 5. 39. *Col.* 3. 16. *Secondly*, In respect of the great benefit, and comfort that comes by it; *2 Tim.* 3. the 3 last. *Rom.* 15. 41. *Psal.* 1. 2. *Revel.* 1. 3. *Thirdly*, In reading; *First*, To lift up an Ejaculation, for understanding of it; praying with *David*, *Psal.* 119. 18. *Open my eyes, that I may see the wondrous things of thy Law:* *Secondly*, To read with Application, as *David*, *Psal.* 40. 8. *It's written of me, that I should do thy will:* It was no where

where written so of *David* in particular, 'only he applied the general command to his particular. *Thirdly*, After reading, with *David* also, to hide God's Word in your heart, *Psal.* 119. 11. And see that you order your conversation, according to it, *Vers.* 9.

The Fifth Duty, is Receiving the Lord's Supper.

First, Before it, to see whether you can finde your selves in a state of grace, and that you have those Sacramental graces of knowledge, faith, repentance, obedience, love, and an appetite to this Ordinance; all which are required to qualifie, and fit Souls for communion with Jesus Christ, in that Ordinance. This duty of Self-examination, you may see expressly required, *1 Cor.* 11. 28. *Let a man examine himself, and so let him eat, &c.* Because otherwise without grace, it will be a Seal to a Blank. *Secondly*, To stir up, and exercise those graces, before you come, *2 Tim.* 1. 6. Otherwise you will receive unworthily, as the *Corinthians* did, because they did not renew their repentance, before they came, *1 Cor.* 11. 30, 31. *Thirdly*, To draw nigh to God in it, to those ends he instituted it, and appointed it; as, the commemorating of Christ's love in dying for us, the expressing of our thankfulness, the strengthening of our faith, the weakning of our corruptions, and the getting of more grace to walk with God, and work for God, and live to God.

Secondly, In the time of Receiving; *First*, To fix your eyes on the Sacramental actions, in, and about

about the Elements; *Secondly*, To meditate seriously on those things, signified by every action about them. *Thirdly*, To get your hearts affected with godly sorrow for your sins, which were the principals in the death and sufferings of the Lord Jesus: and a spiritual rejoycing in his love, that was content, to die, that we might live; and to be made a curse, that we might have a blessing through him. *Fourthly*, To pray unto the Lord, that he would bless his Ordinance unto you, to all those holy ends, he did appoint it, and you receive it, *viz.* the Mortification of your lusts, the Vivification of your graces, your perfect Justification, further Sanctification, and future Salvation by Jesus Christ.

Thirdly, After the Sacrament, to make Conscience of an answerable carriage in the observance of all those religious duties requir'd of you, in publick, and private, as *First*, Thankfulness for Jesus Christ given to you, and for you, for his instituting this Ordinance, to put you, and keep you, in remembrance of him, the liberty and opportunity, you have had to partake in it. *Secondly*, Examination, what benefit we have found by being at the Table of the Lord. *Thirdly*, A careful endeavour to express, and hold forth the Virtue, and the Efficacy of it, in a more humble, holy, spiritual, and heavenly walking, and a more faithful, cheerful, fruitful service of God in our several places.

The Sixth Duty, is Singing of Psalms.

(*First,*) Before it, to make a wise choice of such *Psalms*, as may be most seasonable, and suitable to the present occasion; (*Secondly,*) In singing, remember to sing, *First*, with understanding, *Pf.* 47. 7. *1 Cor.* 14. 14. *Secondly*, With the Spirit, *Vers.* 15. that is, see that our Spirit go a long with our voice, because *Non vox sed votum, &c.* It's not so much the voice, as the heart God looks to. *Thirdly*, With grace in the heart, *Col.* 3. 16. that is, from an inward gracious frame of heart, and with the actings of our graces in singing, as faith, fear, love, joy, &c. *Fourthly*, To sing unto the Lord, *Eph.* 5. 19. that is, unto the praise and glory of the Lord, *Psal.* 101. 1. *Isai.* 5. 1. (*Thirdly,*) After singing, to set about the service of the Lord, with more cheerfulness, for the abundance of all his goodness, *Deut.* 28. 47. To discourse together also of the matter you have sung, and quicken one the other unto duty, as you are required, *Col.* 3. 16.

The Seventh Duty, is Religious Fasting.

First, Before it, to lay aside all servile work the Night before, that you may mind the weighty service of the Day following; *Secondly*, To rise earlier on that day than other days, having such an occasion of humbling your selves; *Secondly*, On the Day of your Fast; the duties required of you are, either outward, or inward; *First*, The outward, as the forbearing of those things, which at other times are lawful, and convenient; as, *First*,
All

All Worldly employment, and labours of our calling, Joel 1. 14. Levit. 16. 29, 31. Levit. 23. 32. Secondly, The use of all Food (unless in case of weakness, and hazard of our health, for God will have Mercy, rather than Sacrifice, (*Hosea* 6. 6. *Mat.* 12. 7.) Otherwise there must be an abstinence from all Meat, Joel 3. 7. Thirdly, Costly Apparel, and Ornaments, *Exod.* 33. 4, 5. *Jonah* 3. 6. Fourthly, Matrimonial benevolence, 1 *Cor.* 7. 5. Joel 2. 16. Fifthly, All carnal delights and pleasures, Joel 2. 16. 1 *Sam.* 12. 20.

Secondly, The inward duties are; First, Fasting from sin, *Isaiah* 58. 4. Secondly, Humiliation of Soul under sin, Joel 2. Thirdly, Earnest Supplication for the pardon of sin, Joel 3. 8. Fourthly, Personal reformation, or turning from all sin, Joel 3. 8.

Thirdly, After Fasting, to conclude all with works of mercy, *Isai.* 58. 6. Secondly, Take heed of resting in the Work done, remembering the chief part is yet behind, viz. the reformation of our ways. Thirdly, Be careful to make good your Vows and Covenants of more circumspect walking. Fifthly, To wait upon God for a gracious answer, as *David* did, *Psal.* 85. I will hearken what God will speak.

*The Eighth Duty, is Religious Feasting
or Thanksgiving.*

First, Before it, to remember and consider; It's the Homage, and Rent, we owe to him, for all he hath, and doth, for us; and which he expressly commands, and we promised to him in the times
of

of our troubles, and distress, fasting and humiliation, *Psal. 15. 15. Psalm. 22. 25. 1 Thes. 5. 18.* Secondly, It's all the return that we can make to him, and that which he is pleas'd to accept, though his Name be above all thanks-giving, *Neb. 9. 6. Psal. 50. last.* Therefore as we have the sweet of any mercy, still remember to give him his glory. Thirdly, To see that your Persons be fit for it, to be godly and righteous Persons, *Psal. 33. 1.* Ungodly, and unrighteous ones, are altogether unfit, *Psal. 50. 18. Prov. 17. 7. Jam. 3. 10. 11.* Fourthly, To present all your praises, and thanksgiving in the Name of Christ, to beg your acceptance of it, in, and through his Mediation, and Worthiness, *1 Thes. 5. 10. Eph. 5. 20, Heb. 13. 15. Rev. 8. 34.*

Secondly, In the time of thanksgiving; First, To see, that it be with the soul, and the heart, *Pf. 57. 74.* and with every faculty of our Souls: as, our understanding, *1 Cor. 14. 15.* with our Judgment prizing it, according to it's worth, *Psal. 31. 19.* the memory treasuring up God's mercies, there to think upon them, *Psal. 103.* My Soul forget not all his benefits. With our affections, especially these two: 1. Love, *Psal. 116. 1.* *I love the Lord, because he hath heard my voice;* and Joy, *Psal. 33. 1.* *Rejoyce in the Lord ye righteous, for it becomes the just to be thankful;* and *Psal. 92. 4.* Secondly, As inwardly, with the Heart; so outwardly, with the Tongue, *Psal. 63. 7. Psal. 65. 16.* Whence the tongue is call'd our [glory] because we are to glorify him with the tongue, *Psal. 108.* And to do it with our tongues, thus: First, By acknowledging God is worthy to receive all praise, *Rev. 5. about the end.* Secondly, By lifting up of God's Name, and

and speaking of those glorious Attributes, which shine forth in God's mercies, as *Revel. 11. 16, 17.* *Thirdly*, By telling it to others what God hath done for us, and ours, *Psal. 22. 22. and Psal. 66. 16, 17.* *Fourthly*, By exciting, and stirring up others to praise God, as *David, Psal. 148.* Where you may finde, he calls upon all the Creatures in Heaven and Earth, to do so.

Thirdly, After our solemn Thanksgiving, to be especially careful of expressing it in a suitable life: it is only this, is the life of thanksgiving, and finds acceptance with God, *Psal. 50. last.* Without this all outward gratulation, is but dissimulation, and a further provocation. And, that you are really thankful in your lives, to manifest it, thus; *First*, By a greater hatred of sin; especially this sin of Unthankfulness, *Psal. 130. 4.* *Secondly*, Greater care of discharging the duties of piety to God, *Psal. 116. 16, 17.* and charity unto men, *Nebem. 8. 10, 11.* not only to their bodies, but their souls, *Psal. 51. 12, 13.* *Thirdly*, By a suitable walking before God, and serving him chearfully for the abundance of all his Goodness, *Deut. 28. 47. Deut. 6. 10. Deut. 10. 12.*

The Ninth Duty, is Holy Conference.

First, Before it, to set up resolutions of declining conference about other Mens Persons, and other Mens Affairs, *1 Thes. 4. 11.* Study to be quier, and medle with your own business. To decline also all controverted points, and apply your selves only to practical; to discourse of the things of God, and Christ, and his Spirit, and the graces of the Spirit,

rit, what they are, and what evidences you have of them, the four-fold state of Man, the four last things: what experiences you, and others have had of God's providences over you, and yours: how he deliver'd you at such a time from such a danger, and did help you in such a strait: how you got power over such a temptation, and such a corruption: how you were enabled to, and carried through such a duty. *Secondly*, To consider of some special spiritual Subject, that may be most seasonable, and suitable to the Persons you confer withall, their disposition and condition, either inward or outward. *Thirdly*, To look up and entreat the Lord, so to direct your hearts and tongues, as you may speak to his glory, and others edification, Eph. 4. 29.

Secondly, In the time of Conference, to take heed of some things, and practise others; *First*, To take heed of rash speaking, Pro. 8. 13. *Secondly*, Too much speaking, Prov. 10. 19. Prov. 29. 17. *Thirdly*, Disorderly speaking; those to begin first who are first in place, and gifts, Job 32. 4, 5. *Fourthly*, Vain-glorious speaking, Prov. 27. 2. *Fifthly*, Censorious-speaking, Mat. 7. 1. *Sixthly*, Contentious speaking, more for Victory, than for Truth, James 3. 16. *Where envy and strife is, there's Confusion, and every Evil Work.* And, *Secondly*, Other things to be practised; as these, To see your speech be wise, deliberate, humble, meek, gracious, and profitable.

Thirdly, After Conference, to observe what you, and others have profited by it: give him the glory of his grace to you in it, and by the sweetness you have found in it, to long after that place

where you shall all be perfected in love; Thus much of the manner of worshipping God, that so you may worship Him in such a right manner.

Sect. 5. Fifth-Circumstance, in and about the worship of God, is; Reasons, why every one is to give God the Worship due to him; 1. Because not only our duty; that we owe to him, and he commands, *Math. 4. 10. Revel. 22. 9* but our Priviledge, *Deut. 4. 6, 7.* 2. The greatest honour the Creature is capable of; not only Men and Angel-, but Christ himself accounted it so, *Isa. 43. 1.*

Lastly, Because Ordinances, wherein, and where-by God is worshipped, are the Meeting-places between God and his Saints, wherein they hold sweet communion one with the other, and what we must do to get, preserve, and increase this communion; *First,* To get communion with God, to this end: *First,* See you have union with God; because without union, no communion, and to clear up your union with God, to see that Christ be yours, because he is a God to none out of Christ. *Eph. 2. 14.* and that Christ is yours, to see that his Spirit be yours, *Rom. 8. 9.* and that the Spirit is yours, to see that you have the sanctifying work of the Spirit, *1 Thes. 5. 23.* *Secondly,* That you may have communion with God, you are to make this the main end of your drawing neer to God, in the use of his Ordinances: for the sincerity, and hypocrisie of a Man's Spirit, is seen in

end, he proposes to himself in duty. Now the two ends, every one should propose to there. in drawing nigh to God in duty: *First,* himself, may be more honour'd by them; That God *Secondly,*

Secondly, That we may enjoy more of God, more discoveries of his love, and further influences of his grace, more enlightning, enlivening, mortifying, sanctifying, quickning, strengthening, and establishing Grace.

Secondly, To preserve communion with God: *First*, To see you have no communion with sin, and sinners, 2 Cor. 6. 17, 18. 1 Job. 1 6 7. *Secondly*, To keep close to God in duty, for there is no such way to keep God close to us, as to keep close to Him, 2 Chro. 13. 2. *I am with you whilst you are with me.*

Thirdly, To increase communion with God, to come with an Appetite to it, to carry our selves humbly in it, and after it, to hold forth the life and power of it, in your conversations; and by the sweetness you find in it, to long the more after immediate, perfect, and everlasting communion with Him in Glory, *Amen*. Thus of the things to be meditated on, in, and about GOD.

CHAP. III.

*The Second Head of Meditation, is,
Our Lord Jesus Christ.*

THe things to be meditated on, in, and about Him, I shall reduce to these Twelve Heads; *First*, Who He is. *Secondly*, What He is. *Thirdly*, The Infinite love of God in giving such a Redeemer to Man, and only to Man. *Fourthly*, The infinite love of Christ in undertaking the great Work of Redemption for Man. *Fifthly*, The a-

misbleness, and loveliness of this Redeemer: *Sixibly*, The greatness of this Work of our Redemption. *Seventhly*, The ways and means of his effecting our Redemption: *Eighthly* The privilege that come by an Interest in Him. *Ninthly*, The evidences of it. *Tenthly*, The Means to procure it. *Eleventhly*, The Motives to it; And, *Twelfthly*, How to walk worthy of, and suitable to this Redeemer.

Sett 1. First, To take notice, Who Jesus Christ is, viz. the Eternal Son of God, who in the fulness of time took to his Divine Nature, our humane Nature, and so became God, and Man, in one Person, that he might be a fit Mediator to go between God and Man, to reconcile God to man, and man to God, *Gal. 4. 4, 5* *1 Cor. 20. 21.* (Man) because man had sinned, and Justice requir'd that nature, which had offended, should make satisfaction; and (God) that he might be able to undergo the wrath of God due to our sins, and his suffering might be of infinite value, to purchase salvation for us; his sufferings for a time, being more, than if all men, and Angels, had suffered to all Eternity.

Secondly, What Christ is to His, viz. that, He is the only remedy which God hath vouchsafed against Man's misery, *Acts 4. 12.* No other Name given under Heaven by which we can be saved. *Job. 8. 24.* If you believe not that I am he you shall die in your sins: and therefore it's a great Error, A man may be saved in any Religion, to he walk according to the Rules of it; and as he is the only remedy, so he is an All-sufficient remedy, hath thoroughly trode the Wine-press of God's wrath, fulfilled,

and

and brought in everlasting righteousness, and so able to save to the uttermost, all such as come to God by him, *Heb. 7. 16.*

Thirdly, To meditate on the infinite love of God to Man-kind, in vouchsafing such a Remedy to us, and none to the fallen Angels, *Heb. 2. 16.* and *John 3. 16.* *God so loved the World that he gave, &c.* with such a *Sic* as has no *Sicut*, such a *So* as has no *Like*; so as cannot be conceiv'd, much less expressed.

Fourthly, On the infinite love of Christ in the voluntary undertaking this great Work for us, and standing between the wrath of God, and our Souls, when the whole Creation trembled at it, *Psal. 40. 8.* This is such a love, as passeth love, and passeth knowledge; Men, and Angels not able to comprehend, what the breadth, and length, and depth, and height, is of this love of Jesus Christ to poor sinners, *Eph. 3. 18, 19.*

Fifthly, To meditate on the amiableness, or loveliness of Christ, in himself; that your hearts may be drawn out the more after him, *Cant. 5. last.* He is altogether lovely, all desirable, in his Names, Nature, Offices, Graces, Actions, Passions, and Benefits, purchased by him for us.

First, In his Names: His name is as an Ointment poured out, *Cant. 1. 3.* God hath given him a name above every name, that *at the Name of Jesus every Knee should bow*, *Phil. 2. 9.* And this Name *JESUS*, so full of sweetness, that (as *Bernard* hath it) it is *Mel in ore, melos in aure, Jubilus in corde*, Honey in the mouth, Music in the Ear, and a Jubilee in the Heart; so sweet, that *Anselm*, after his Conversion, delighted not to read any Book,

wherein was not the Name Jesus. And for his Name Christ, how full of sweetness is this so called, because he was Anointed to be the Mediator, King, Priest, and Prophet of his Church. You may read more of his precious names, *Isai. 9. 6.*

Secondly, Altogether lovely in his Natures, both Divine, and Humane; *First*, For His Divine Nature, He is God, Co-essential, Co-eternal, and every way coequal with his Father, and therefore filed God's-fellow, *Zach. 13. 7.* *Secondly*, For His Humane Nature; as He was Man, so He was a Just, and Innocent Man, *Mai. 27. 19.* A good man, that always went about doing good, to the Souls, and Bodies of others, *Acts 10. 38.* An eminent Man, above all Men, fairer than all the Children of Men, *Isai. 45. 2.* and that both in Soul, and Body: And needs must, as being without all sin, (from which all deformities come) especially in his State of Exaltation; As the Apostle tells you, when he met with him in the way of his Persecution, *Acts 26. 13.* *At mid-day, O King, I saw, in the way, a light from Heaven, above the brightness of the Sun, shining round about me, &c.*

Thirdly, Altogether lovely in his Offices, of Mediatorship, Priestly, Prophetical, and Kingly Office; *First*, His Office of Mediatorship, for first he hath reconcil'd by this, God and Man, Law and Gospel, Mercy and Justice; *Secondly*, Hereby He hath opened a way for us, into the Presence of God; whom we could no more draw nigh to, without Him, than the Stubble to the consuming Fire, *Heb. 12. last.*

Secondly, For His Priestly Office, He is altogether lovely in that; *First*, Because He is a Priest,

not after the Order of *Aaron*, but the Order of *Melchisedeck*, *Psal.* 110. 4. *Aaron* was a temporary Priest, but *Christ* an Eternal Priest. *Secondly*, In that, He was not only a Priest, but Altar, and Sacrifice; all which, never any before Him was, *Isaiah* 56. 67. and 60. 7. *Thirdly*, A Priest that sprinkles Persons, and Services with his precious Blood; so as to take away the iniquity of our holy things, and render all acceptable to his Father, *Eph.* 1. 6. *1 Pet.* 2. 5. *Fourthly*, A merciful High Priest, that cannot but have a fellow-feeling of all our infirmities, *Heb.* 11. 15. and knows how to succour them under their temptations, *Heb.* 2. *end.* *Fifthly*, A Priest that is holy, harmless, separate from sinners, and so able to save them to the uttermost, that come to God by Him, seeing He ever lives to make Intercession for them, *Heb.* 7. 25.

Thirdly, Altogether lovely in his Prophetical Office; A Prophet that excels all other Prophets; *First*, In that all other Prophets were but Types of this Prophet, even *Moses* himself, *Mat.* 10. 27. *Heb.* 3. *Secondly*, Other Prophets could speak only to the Ear, but *Christ* to the hearts of men; other Prophets could only instruct, but not convert: *Christ* doth both, *Revel.* 3. 7. *Christ* in speaking, makes his to live, *Job.* 5. 25. *Thirdly*, Other Prophets could reveal but a part of God's will, *Christ* he makes known the whole will of God, *John* 15. 15. *Heb.* 1. 1, 2. *Fourthly*, All other Prophets had their Authority and Commission from Him, He his from Himself, *Mat.* *last*, *the last.* *Eph.* 4. 11. In a word; such a Prophet, as he is the Angel's, Surety, & Mediator of the Covenant: the Angel, as he goes from God to us, and

us to God; the Surety as he undertakes for us; and the Mediator he goes between God and us.

Fourthly, Altogether lovely in his Kingly Office; for, *He is King of kings*, a King that excels all other Kings in His wisdom, power, righteousness, mercy; *Secondly*, A Universal King; over all Nations, and all Creatures in the World, *Matb. 28. All Power is given to Him in Heaven and in Earth*, and *Eph. 1. 22. Thirdly*, He is a spiritual King; a King that sets up his Throne in the Hearts, and Consciences of Men, which other Kings cannot; however the Pope, and his Pope-lings will usurp it, *Revel 18. 13. Fourthly*, He is an everlasting King, whose Kingdom can never be shaken, *Heb. 12. 27. Of whose Kingdom there is no end, Daniel 2. 44. Fifthly*, Altogether lovely in his Graces, and that both inherent in him, and diffusive from him.

First, Inherent in him, therefore do the Virgins love him, and run after him, *Cant. 1. 2. and the Angels worship Him, Heb. 1.* And he must needs be so, because in Him, is the fulness of grace and truth, *John 1. 14. and he hath the Spirit without measure, John 3. 34. and is anointed with the Oil of gladness above his fellows, Heb. 1. 9.*

Secondly, In his diffusive graces, for, from his fulness it is, *we all receive grace for grace, Joh. 1. 16.* that is, grace like to that in Christ, and one degree and measure of grace after another, *2 Cor. 3. last.*

Fifthly, He is altogether lovely in his actions, for *never man spake as he spake, Joh. 7. 40. and never man did as he did, Joh. 9. 39.*

Sixthly, Altogether lovely in his Passions, never any man suffer'd what he did, or as he did; nor suffer'd so willingly, patiently, constantly, as he

he did, *Lament. 1. 12. Behold and see, if there were ever sorrow like to my sorrow, &c.*

Lastly, He is altogether lovely in the benefits he purchased, which are either Fundamental, or Consequential; *First*, For the Fundamental, they are these; *First*, Reconciliation, *Colos. 1. 21.* Adoption, *John 1. 12.* Justification, *Rom. 5. 1: 2 Cor. 5. 21.* Sanctification, *Eph. 2. 1. Acts. 26. 18.* Glorification, *John 17. 21.*

Secondly, For the Consequential benefits, these you have, *Rom. 5. 1, 2, 3. 1 Cor. 3. the twolast.*

Shobly, You are to meditate on the great Work of ou. Redemption by Jesus Christ; and in it of these particulars. The greatness of the Person that redeem'd us; the greatness of the Price where-with; the greatness of the misery from which; the greatness of the happiness to which he redeem'd us; the compleatness of this Redemption; and the Evidences you have of your interest in this Redemption.

First, On the greatness of the Person that redeemed us: No other but the Eternal Son of God, every way Coequal with his Father; and whoever heard of a King, that gave his Son, or a Prince that ever offer'd voluntarily to lay down his life for Enemies, Rebels, and Traytors? and yet behold, God, and Christ hath done this for us: *Gal. 4. 4.*

Secondly, On the greatness of the Price, where-with he redeemed us, with no other than his precious Blood, *1 Pet. 1. 18.*

Thirdly, The greatness of the misery, from which he hath redeemed us, *Verf. 13.* from that Vassall age, and slavery we were in, to sin & Satan
and

And thus much of Solemn and Deliberate Meditation, in^d and about which I have shewed you those special things you are to meditate on, in, and about God, and Christ, and the Spirit, and Man, and the World, and the Good and Evil Angels, by which God governs the World. That you may with more profit and comfort meditate on them, look back to the Rules I gave you for the right manner of performing this duty, especially mind these two things, The doing of it Orderly and Constantly.

1. *Orderly.* Begin with God, and then go on day after day with the other Heads, until you have gone through all, and meditate on one thing one day, and another thing another day: And because your memory is weak, take your Book to look into, and call things to your remembrance, and make choice of that Subject which may be most seasonable and suitable to the present occasion, and your own and others necessity.

2. Be careful to be *constant* in it; because constancy will imprint them the more in your memory, and work them the more home upon your heart; keep you in a sweet spiritual and heavenly frame; prepare and fit you more for Death and Judgment, whensoever it shall please the Lord to call you to it: Do but make experience awhile, and you will find so much sweetness in it, and profit by it, as you will continually bless God that you have been so directed to it, and quickned in it.

CHAP. IX.

Of Occasional and Sudden Meditation.

There's nothing we see or do, from our rising up to our lying down, but giveth us some occasion of Spiritual and Divine Meditations; and therefore it should be our endeavour, to take notice of it, and improve it to the Glory of God, and our own and others spiritual advantage in the way homeward to Eternal Life, because the most are ignorant, or not so well acquainted as they should with this Divine Art of Extracting Spiritual out of Temporal things. For your help and furtherance herein, I shall briefly direct you in a few Particulars, from the beginning of the day to the end, and so conclude this Subject: Pray mark them well.

I.

WHen you awake, to give God the first of your thoughts, As David, Psalm 139. *When I awake, I am presently with thee; How precious are the thoughts of thee unto me!* To think also of our duty of awaking out of Sin unto Righteousness,

teousness, *Ephes.* 5. 14. and of our awaking at the last day out of the Grave, by the sound of the Trumpet, *1 Thess.* 4. 16. This you may find was *David's* thought, *Psalms* 17. *last.* *When I awake, I shall be satisfied with thy likeness.* Remember, sleep is but the Image of Death, the Bed the Grave, and the Morning of the Resurrection at the last Day.

II.

When you have had a sweet nights rest, think thus, If natural rest be so sweet, refreshing and reviving, how much more is Spiritual Rest, and will be Eternal Rest? Oh what cause have you to bless him that hath given his Beloved Rest, when others have been altogether restless, and others, it may be, slept their last sleep? Think and say to thy Soul, Oh how justly mightest thou have been awakened out of thy sleep at midnight (as the *Egyptians* were) with a cry, or else have slept the sleep of Death; whereas we have layen down in peace and slept, because the Lord sustained us.

III.

When you see the light of the day shining in to your eyes, think and say, If the light be sweet, and it be a pleasant thing to behold the Sun, *Eccles.* 11. 7. Oh how excellent is thy loving kindness, in causing the Son of Righteousness to arise with healing in his Wings upon us, *Mal.* 4. 2. Oh what great cause have we to bless God for the

the Light of Life, especially for the Light of the Gospel, the Light of Grace here, and the hope of the Light of Glory hereafter; to beg also of God to lift up the Light of his Countenance upon us, and help us to walk in the Light of his Countenance all the day long.

IV.

When you are about to rise, think upon the first Resurrection to Grace here, and the second Resurrection to Glory at the *last day*, because without an interest in the first Resurrection, you can never expect an interest in the second; and therefore to be careful, as you rise out of your beds, so to look to this, that you arise out of sin unto newness of Life.

V.

When you put on your cloaths, think on sin, which was the cause both of your nakedness and your need of Apparel; to be humbled under the one, and keep you from priding your selves in the other; think also what infinite cause you have also to bless God for Jesus Christ, that he hath fulfilled and brought in everlasting Righteousness, whereby your nakedness might be covered, and you might stand amiable in his sight, without spot or wrinkle, *Ephes. 5. end.* And therefore when you put on your Apparel, remember to put on the Lord Jesus Christ, *Rom. 13. end.* and put him on wholly for Justification, Sanctification,

on, Consolation, Salvation ; and take heed of spending too much time in apparelling your selves. It is reported of one *Pambo*, that seeing a Gentlewoman dressing her self all the morning by the Glass, he fell a weeping ; and being asked Why ? He answered, *Because this Woman had spent all the morning in dressing her Body, and I scarce one hour in dressing my Soul.*

VI.

When you look into the Glass to see what is amiss about you, remember to look into the Glass of the Word, to see what is amiss in your hearts and lives, and to order your Conversation according to it, *Psalms 119. 9. Where-witball shall a young man cleanse his wayes, but by taking heed to thy Word ?*

VII.

When you begin to wash your hands and face, think of that Fountain which God hath opened to wash in, from sin and from uncleanness, *Zach. 13.* What infinite cause have you to bless Jesus Christ, that was willing to shed his precious heart-blood for you to wash in ; and the love of the Spirit to you, in opening your eyes, and revealing this Fountain to you, begging of him, That he would put you in and wash you, and rinse your Souls and Bodies more and more from your remaining filthiness of Flesh and Spirit, *2 Corin. 7. 1.*

VIII.

VIII.

When you are about to go apart into your Chamber or Cloſet, to read the Word, and pray unto God in ſecret: Think thus, What a mercy is it to have this liberty which is denied unto many. What a mercy is it to look into that bleſſed Book of the Scriptures! Lord open mine eyes that I may ſee the wondrous things contained in it. What a mercy alſo is it, to have acceſs with boldneſs and confidence to the Throne of God, when we cannot to the throne of Men, to go to him alſo as my Father, and a Father not onely able, but as willing as able to ſupply all my wants; that ſees in ſecret, and hath promiſed to reward me openly, *Matth. 6. 6.*

IX.

When you are to pray with the Family, think thus, What a mercy is this that I have a Family to pray with and for, and that we have all health and liberty to pray together, and that any have hearts to joyn with us in Prayer, and are not as too many are in other Families, *ſcoffing Iſhmaelites, and prophane Eſauites.*

X.

When you are about to imploy your ſelves about the duties of your particular Calling, Remember that as God requires every one ſhould

live in a Calling, so that every one be diligent in it, because it's the diligent hand makes rich; yet not to labour so much after the meat that perishes, as that which endures to eternal Life, John 6. 27.

1. So to labour in your particular Callings, as that you may be more serviceable to God, and helpful to others in the duties of your general Calling.

2. That you be faithful and just, 1 *Theff.* 4. 6, 11, 12.

3. That you be useful and fruitful, not seeking only your own profit, but the weal and benefit of others, *Phil.* 2. 4. 1 *Cor.* 10. *about the end.*

4. That you be Spiritual and Heavenly, careful to trade for Heaven as well as for Earth, and lay up a stock of Grace that will stand by you, when all other things will fail you and forsake you.

X I.

When you are trading and trafficking, buying and selling, and making any bargain, think on the best Bargain, that which will make you rich for ever; that of the wise Merchant, who sold all he had to purchase the Pearl, *Matth.* 13. 44. Think of buying the Gold tryed in the fire, *Rev.* 3. 18. and buying the Truth that will save your souls, *Prov.* 23. 23. And whilst you look after the gain of the World, think on that of *Isa.* 55. 1. *Wherefore do you lay out your money for that which cannot satisfie? &c.* And that of our Saviour, *What will it profit a man to win the whole World, and lose his Soul? &c.* And that of Christ to *Matth.*

tha, Luke 10.42. *Martha, Martha, thou art cumbered about many things, but there's one thing necessary, &c.*

XII.

When you are about to take a Journey, as you are travelling in the way, think on this, Your life is but a Journey, you are in a constant motion to Eternity, every action is but a step, every day and hour brings you nearer to Heaven or Hell, and therefore you had need look to this, that you be in the right way, that you may not miscarry for ever; and to this end, to pray to the Lord that he would remember his promise, *Psal. 32. 8.* He would instruct in the way wherein you should go, and guide you by his eye; that he would be your God for ever, and guide you unto Death, guiding you by his counsel, until he hath received you into Glory.

XIII.

When you are about to use the Creatures in the Morning, at Noon, and Evening, think thus; Oh what a great House-keeper is the Lord that provides for the whole Family, of Heaven and Earth; What a bountiful Master do I serve, that provides so liberally for me, and me above many; and not only gives the Creature, but an appetite to it, when many of his want both. When you are eating Bread, think on the Bread which came down from Heaven to feed your Souls, and how blessed they are that eat of this Bread in the

Kingdom of Heaven, *Luke 14. 15.* Think also on that of our Saviour, *Man lives not by bread alone, but every word that proceeds out of the Mouth of God*: Though Bread is the Staff of our Life, it is the Blessing of God is the strength of that Staff; and he that maintains our natural Life by dead Creatures, is as able to nourish our Souls in Spiritual Life, to Eternal Life by dead Ordinances, how weak and contemptible soever they seem in the eye of Carnal Reason,

XIV.

When you walk abroad and view the World, think what a great and mighty a God is he that made so great and mighty a Fabrick out of nothing, by his very Word; think what a precious Soul you have, that is of more worth then all the World; and what cause you have therefore to value it above all the World, and not to hazzard it for the gaining of the World.

XV.

When you look up, and behold the glory of the Heavens, the Sun, the Moon, and the Stars; think and say with *David, Lord, what is Man, that thou shouldst make all this for Man?* the greater Light to rule the Day, and the lesser to rule the Night, *Psal. 8. 3.* If the Light of Heaven be so sweet, how sweet is the Light of thy Countenance? If there be so much glory and influence in the Sun of the World, what is there in the

the Son of Righteousness? And how great will the glory of the Saints be at the last day, when their glorified Bodies shall outshine the glory of the Sun? Oh how glorious is the Church that is cloathed with the Sun, and hath the Moon under her feet! *Revel. 12.* When you take notice of the Moon borrowing of her Light from the Sun, and losing her light at the rising of the Sun, every month changing her appearance, increasing or decreasing her Light; think how like our life is to the Moon, full of changes, and variety of conditions: And from whom is it we must receive any light of comfort under them, and be directed in them, but from the Son of Righteousness?

XVI.

When you look up and behold the Clouds, and see how they are supported without any outward means, and carried up and down like Feathers in the Air, God can as easily support his under all clouds of temptation; when you see those Clouds dispersed by the Beams of the Sun, then think how easily one Beam of the Sun of Righteousness can scatter all the clouds of temptation; when you see the Clouds, think upon Jesus Christ, who as he went up to Heaven in the Clouds, so he will come again in the Clouds to Judgment.

XVII.

When you look downward and behold the Earth, think from whence you came, and where
 X 3 you

you must return ; Dust thou art, and to dust thou must ; that it is the Mother of us all, and the place appointed for all the living ; your bodies must descend first into the Earth, before they can ascend up into Heaven ; and therefore as the Grave waits for us, we should wait for it. When you behold the fruitfulness of the Trees and the Plants of the Earth, how every one brings forth its Fruit in due season ; such are or ought to be every Godly Man and Woman, Trees of Righteousness, bringing forth Fruit to God ; otherwise it will be a foul shame for Christians to remain barren and unfruitful under such plentiful dews and droppings from Heaven.

XVIII.

When you feel the powerful operation and working of the Air, and of the Winds, though you do not see them ; think thus, If I believe there is Air and Wind, though I do not see them, then I should much more believe there is a God that made them, though I do not see him ; and if there be so much power and vertue in them to preserve and take away life, how much more in God that puts this power and vertue into them.

XIX.

When you wa'k abroad and view the Fowls of the Air, and the Beasts of the Earth, and the Fish of the Sea, and the rest of the Creatures ; think thus, they were all made for my use and service ;
and

and therefore are as so many Obligations, and should be as so many encouragements to serve God in all, and for all, and above all, see *Job* 12. 7, 8, 9, 10, 11, 12. There is no Creature but teacheth us something.

1. Ask the Beasts, and they'll teach you, the Ox and Ass to know and acknowledge their Owner, *Isa.* 1. The Horse and the Mule, they will shew you the stubborn and refractory nature of Man, the Sheep our wandring dispositions, and to know, hearken too, and follow our Shepherd, *John* 10. To be dumb like a Sheep before the Shearer, and not open your mouths as Christ was, *Isa.* 53. and the Lamb will remember you, how Christ was brought as a Lamb to the slaughter; and that though he was like a Lamb without spot and blemish; the Dog and the Swine will mind you of the uncleanness of sinners, and the hatefulness of Apostacy, in causing men to return with the Dog to the Vomit, and the Sow to her wallowing in the Mire; the Serpent will teach you wisdom, in preserving your selves, and the Ant in making provision for the future.

2. Ask the Fowls of the Air, and they will teach you, says *Job*, to trust in God for a livelihood, *Mat.* 6. 26. and to know your times and seasons for every work, *Jer.* 8. 7. The Dove will teach you Innocency and Sympathy; the little Birds to sound forth praises to God every morning and evening.

*Cantat a lauda Deo, laudes gratissima summo;
Hinc vos in gratos gratis lacessit avis.*

3. Ask the Fishes of the Sea, and they will teach you, says *Job*. The Sea, by her continual fluctuating and foaming, will mind you of the continual unquietness and restlessness of wicked men, *Isa.* 57. 20. *They are like the troubled Sea,* &c. The Fish of the Sea, they will shew you the misery of want of Government, they being every one without a Ruler, so as the lesser are still devoured of the greater, *Hab.* 1. *Why hast thou made men like the Fishes of the Sea?* &c.

XX.

When you are to go to wait on God in the use of his Ordinance, think what a mercy it is to have the Doors of God's Sanctuary open, when they are shut to others; to see Souls flock to the Ordinances, as the Doves to the Windows; that some Souls might still be added to the Church, and brought into Christ, and built up further in Grace and gracious practices: When you are to hear the Word, remember you are not only to hear a Man but God, who speaks in and by Man, who hath said, His Word shall not return in vain, but surely prosper to the end he sends it, *Isa.* 55. *last*. And if it be not the savour of Life, it will of Death, *2 Cor.* 1. *end*. When the Sermon is ended, remember, though the Minister have done, the Sermon is not done, until you have done and
pra-

practised it; if it be not practised, it will be preached over with more terror another day, when you will not be able to hear it.

XXI.

When you are walking abroad, and meet with any Christian Friend, think if it be sweet with a dear Christian Friend upon Earth, Oh how sweet will it be to meet with all in Heaven? When you hear of any good news from them, then think, Oh what good news hath Christ brought from Heaven, and did the Angel sing at the time of his Birth, and hath the Spirit of God brought home and spoken unto my heart; if it be bad news that you have heard, yet think and comfort your hearts with this, However you have sad expectations from Earth, yet you have comfortable expectations from Heaven, God, and Christ, and the Spirit is yours, and will be for ever yours, *1 Cor. 3. last. Psal. 112. 7.* When you hear of any Prodigies or dreadful appearances of God in the Heaven, or the Earth, or the Sea, then think and say, How terrible, O Lord, art thou in all thy wayes! Who knows the power of thy anger! what mean these dreadful tokens of thy displeasure! make me and all to fear and tremble before thee! When you see or hear the corruption of men to break out into Drunkenness, Uncleanneſs, Blaſphemy, Persecution, &c. then think and say as *Bradford the Martyr, Lord, what a wicked heart have I, what cause have I to give glory to Grace that keeps under corruption in me, that does not break*
out

out in me as in others. When any cross or affliction befalls you on the day, in Body, Soul, Name, Estate, think & say, Lord what sin is it that thou correctest? shew me my sin, sanctifie this affliction, and do me good by it: When any mercy is renewed upon you and yours, think and say, Oh how great is that goodness thou hast laid up for them that fear thee, and that thou workest daily for the Children of men, *Psal. 31.*

XXII.

When the day draweth towards an end, remember you are nearer to your end by one day, then you were in the morning; as the night approacheth towards you, so do you to the Grave, and for ought you know may be your last day: When you look up and see the Stars appear in the Heaven, think thus, Though your life here be hid with Christ in God, yet when he shall appear, you shall appear with him in glory, *Col. 3. 4.* and then your bodies shall shine as the Stars, *Dan. 12.* When you see the dark night to come upon you, and you begin to light Candles, then think if outward darkness be so uncomfortable, how much more is the inward darkness of the Soul, and utter darkness in Hell! if the light of a Candle be so comfortable, how comfortable is the Life of Grace here, and will be the Life of Glory hereafter: When you are about to put off your Cloaths, think thus, It will not be long ere I must be unclothed of this body of Sin and Death; and if I be so willing to the one, why not

not to the other, that I might be cloathed with my House from Heaven, 2 Cor. 5. 2. And if I be so willing to go into Bed to take my rest, that I may have renewed strength for Body and Spirit to fit me for the service of the next day, why should I not be as willing, and more willing, at God's call, to lay down my body in the Grave, there to rest from all sinning, sorrowing, suffering, and to be raised up at the last day with renewed and perfect strength both in Soul and Body, to be still serving and glorifying God to all Eternity. Remember still, O my Soul, thy sleep is but the Image of Death; the Bed, the Image of thy Grave; and the Sheets, of thy Winding Sheets; the biting of the Fleas, but the gnawing of the Worms on the Body; the crowing of the Cock in the morning, the sounding of the Trump of God at the last day by the Voice of the Arch-Angel; *Awake ye dead, and come to Judgment*, Isa. 57. 2. 1 Thess. 4. 16.

Lastly, When you are about to sleep, labour to sleep with precious thoughts of God, for such as your thoughts are, when you are about to sleep, such will your thoughts be when you awake. When we rake up fire in the Ashes at night, so we usually find it in the morning; and such, I say, as our thoughts are of God when we sleep, will be when we awake. In a word, Think of your sleeping in Jesus, and your awaking and appearing with him in glory in the morning of the Resurrection. And thus I have, as briefly as I could, with any profit to you, directed you how to make a Spiritual use of whatsoever presents it self to
your

your senses, from morning to evening, at home and abroad : What remains, but that we put in practice what we see to be our duty ; motives to it, and directions for it, you have had before. I need not add any more, onely this consideration, there's a double use God expects we should make of every Creature, a natural and a spiritual ; and if we should content our selves only with the natural use, without the Spiritual, we should lose the one half, and the best half of that comfort in the Creature which God gave it for ; and we shall do no more then natural carnal sensual men, yea the very Beasts do ; and therefore if we will evidence our selves to be Christians indeed, that mind the wellfare of our Souls as well as our Bodies, then to apply our selves more then ever we have done to the practice of this sweet, weighty, and profitable duty of Meditation, both Solemn and Occasional. Which that we may, blessed Lord, thou who hast put it into the heart of thy weak and unworthy Servant, to study and write these things, for the good and comfort of thy People ; be thou graciously pleased, by the effectual working of thy Holy Spirit, to make them useful to all, into whose hands they shall come, for the promoting and carrying on the Work of Grace in their hearts and lives, and the furthering of their everlasting Salvation.

*Oh Lord, I pray thee let it not be in vain
that this or any other help is afforded them, but
do thou give success to the weak endeavours of
thy*

thy unworthy Servant, so as there may be glory to thee, profit to them, and comfort to him who hath found that grace in thy sight, to be accepted and enabled to be any way instrumental for their help and comfort in the way homeward to everlasting life. This is, and shall be, the Prayer of

Your Affectionate

Antient Pastor,

J. B.

FINIS.

can be comforted sound of heart but yesterday and get
up before this morning. this is a reproach.
He is so much life gained as is found out & sleep.
He of turne day into night line backwards. He
nature of whom we borrow clothing not proud
call of be proud in begging. Make use of bo
ary of paradise of heaven, of mode of Angels
glorious withing clothing not to be sought before
god. not to clothing with god. is loved with god. clothing
ages. Warmth of clothes too it too for self
and Comfort of earthly things is too for min
in god. *Medit. 2. upon heaven. in this closet.*
real. this closet is another world. my other he
man to dwell with him. a phisicall nature
quietness to cure of dampers of body & m
solid. be aware of ill company ill thought
closet a small house free of noise of
ambition & of worldly desires. as a quiet abo
tent hill. It is but a little nap of sleep.

Medit. 3. upon books & study.
is the company of wise men above society of fools
is the goodness by this is being to men. life of
past and to help me to life after this life.
wisdom of me. *Bringing to the stone.*
as paper england of plate
a show. store of book without use in present
man & his shakers. It left him. they that
a post can observe little so running from
to be further profit. little gift on the earth
for action and good service of God & all.
Medit. 4. upon godly friends & company.
of friends in communion with. *St. Abraham*
taught him. It says. how much is not ap
call. superabundant. a friend a divine thin
vice of. Moralist above all leaves how
be merry. Delight not Melancholy. Gray
oppressed of christ. It should not be fed of
golden vessel & of profit. but amiable. fore
are of children & of king of heaven. Make

of roll
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